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171 Covell, Lemuel. Memoir of the Late Rev. L. Covell, Missionary to the Tuscarora Indians, etc. By his daughter, Mrs. J. D. Brown. 2 vols. in one, 12mo, cloth. Brandon, Vt., 1839. **$17.50**

The extremely rare first edition. Chapter 4 is a Narrative of a Missionary Tour through the Western Settlements of the State of New York, in the Fall of 1803. An appendix contains many speeches by the Indians.

172 Dorsey, James Owen. ...

MEMOIR

OF THE LATE

REV. LEMUEL COVELL,

MISSIONARY TO THE TUSCARORA INDIANS
AND THE PROVINCE OF UPPER CANADA;
COMPRISING A HISTORY
OF THE
ORIGIN AND PROGRESS OF MISSIONARY OPERATIONS
IN THE
SHAFTSBURY BAPTIST ASSOCIATION,
UP TO THE TIME
OF MR. COVELL'S DECEASE IN 1806.

ALSO

A MEMOIR

OF

REV. ALANSON L. COVELL,

SON OF THE FORMER, AND LATE
A PASTOR OF THE FIRST BAPTIST CHURCH
IN THE CITY OF ALBANY, N. Y.

BY MRS. D. C. BROWN,
DAUGHTER AND SISTER OF THE DECEASED.

TWO VOLUMES IN ONE.

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1839.

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RECOMMENDATIONS.

From the Rev. Abijah Peck.

Dear Sister:—Having heard read the manuscript copy of the memoirs of your deceased Father, Elder Lemuel Covell, compiled by yourself, it brings to remembrance many scenes in which we were engaged together in trying to promote the cause of the Redeemer; and as I believe it contains in a small space, much useful information, I should be pleased to see it [illegible]

Advertisement.

It will doubtless be noticed by the reader, that the analysis of sermons, mentioned in the Table of Contents to the 1st volume, is not found in the body of the work. The reason is, that a part of the manuscript was lost at the house of a friend where many were examining it, and the loss was not ascertained until too late to strike out the item from the table. There are also some few verbal errors in the work, and some few omissions of quotation marks; but it is hoped and believed these few inaccuracies will be perceived and corrected by the reader.

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Your friend and brother, in the kingdom
And patience of our Lord Jesus Christ,
Abijah Peck.

Mrs. D. C. Brown.
Clifton Park, June 3, 1839.

From the Rev. Isaiah Matteson.

Dear Sister:—With my whole heart, I bid you God speed in this enterprize, truly great and strictly pious, of publishing the memoir of your Reverend Father and Brother, with both of whom I had the pleasure of a somewhat intimate acquaintance, more so with the senior. In all my extensive acquaintance with ministers, for 40 years, I can truly say there was not one, in my humble opinion, so richly endowed and highly gifted, so entirely consecrated, so uniformly and unaffectedly humble and pious, or more useful than this dear man of God. His son Alanson evidently seems to have caught the falling mantle of his father. I say less of the son than of the father, (though my feeble testimony is not needed in favor of either,) because there are abundantly more of

those now living who have personally known him, and can and will duly appreciate his worth.

ISAIAH MATTESON,
Pastor of the First Baptist Church in Shaftsbury.
Shaftsbury, June 7, 1839.

From Henry Warren, Esq., of Pittstown, N. Y.

I hereby certify that I was one, and am the only one now living, of the Committee who were engaged in settling the pecuniary concerns of the late Rev. Lemuel Covell alluded to in this memoir. The account as given by the writer is correct. I was also one of the Committee who received the money in return from the people in Cheshire, and am knowing to the fact that there was a mutual satisfaction between the contracting parties.

With pleasure, I also add, that no man ever stood higher in my estimation than Mr. Covell; and in common with the few now remaining of his congregation and church, I cherish his memory with great delight, and am pleased with the prospect of having his memoir and that of his beloved son to peruse. I cordially wish this truly commendable effort of the daughter and sister, abundant success.

HENRY WARREN.

Pittstown, June 11, 1839.

From Rev. Stephen Hutchins.

Very Dear Sister Brown:—I am happy to learn you contemplate publishing the lives of your memorable father and your late brother. I have often regretted that the church should be deprived of the biographies of so many of her luminaries of the last century. The period in which they lived, I consider an important one in the Church, and especially of our denomination. The fact also that your father was one of the *first pioneers* in the cause of Missions and Ministerial Education,* cannot

* From a communication which I have just received from Hamilton Theological Institution, I learn that such was Mr. Covell's

fail to render his memoir one of no ordinary interest.—And though the sun of your deceased brother set long before it had reached its meridian splendor, yet such were his talents, his prudence, his zeal, his piety, and his success in winning souls to Jesus, that his praise will long remain in the churches.

Yours, very truly, STEPHEN HUTCHINS,
Pastor Baptist Church, Bennington, Vt.

June 22, 1839.

From Rev. John Peck, Agent of the N. Y. State Bap. Convention.

The author was indulged with an interesting visit with this well known and dearly beloved servant of our Lord, at the session of the Shaftsbury Association, in 1835. The subject of making out this Memoir was freely conversed upon, and received his cordial approbation, with the offer of any documents I might find among his pamphlets of former days, if I would make a journey to his residence. He further informed me that Mr. Covell was one of the acting presbytery in his ordination, and that there was no man's memoir he could be happier to see. I saw him again at Stillwater, at the setting of the Saratoga Association June 25th, of this present year. His health was feeble and the press of business great; still he kindly sat down and advised me concerning parts of my manuscript, and on our parting said to me "I wish you success, sister Brown, in your good undertaking; and as there is no chance here to write, I wish you to say for me, what I have said of your father in the History of the Convention published by brother Lawton and myself." I shall avail myself, however, of a short extract only, which is as follows:

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anxiety to obtain a knowledge of the languages in which the Bible was originally written, that he contemplated attaining them if possible, and had already commenced a preparatory course. And also that his name may be classed with those of Baldwin, Stillman and others, who felt deeply the want of an educated and enlightened ministry. S. H.

"Among the Missionaries from the Shaftsbury Association who visited this country, and penetrated as far as Long Point in U. C., Elder Lemuel Covell was particularly distinguished. He was indeed a flaming herald of the cross. There are many yet living who cherish for him a most affectionate and grateful remembrance."

PREFACE.

The writer of *fiction*, or rather of history founded on facts, with fictitious superstructure, needs *time*, or distance of period, between the occurrence of events and their being presented to public notice, that the fanciful embellishments of imagination may be interwoven without danger of detection. But the writer of sober truth, one that would fain "a plain unvarnished tale deliver," regrets the absence of those who were cotemporary with the characters and acquainted with the circumstances: Sensible of the value and importance of corroborative testimony, nothing can be more delightful than to know that many will rise up and say—"yes, that account is correct; I was acquainted with the circumstances and knowing to the facts."

The writer of this Memoir laments the departure of so many of that precious band of brethren, who were cotemporaries and fellow laborers with the senior Mr. Covell, whose hearts were "knit together as the heart of one man," in the one all-absorbing desire to promote the establishment and extension of the Redeemer's kingdom—to plant the standard and extend the triumphs of the cross in every section of our favored country. Not that their wishes were bounded by territorial limits, or that they felt not for the aggravated horrors of a world perishing in pagan darkness, but because they were few in number, and limited in pecuniary ability; and while their whole heart prayed to God,—"send out thy light and thy truth; let all nations come and worship before thee; give the heathen to thy son for an inheritance, and the uttermost parts of the earth for a possession; and let the whole earth be filled with thy glory," they were obliged to restrict their "labors of love," to portions lying in their own more immediate neighborhood.

Some few of the venerable body yet remain. To them this humble offering of a daughter's love will be a welcome compilation, as several of them have already expressed. Indeed had it

not been for the approbation and assistance of these my dear father's friends, I must long since have abandoned the enterprize in despair.

Desirous that the memoir of both father and son should be authentic, after having collected my meterials and written out my narrative, I journeyed about from friend to friend, as far as convenience would permit, and submitted my manuscript to the supervision of those who were best capable of determining its accuracy. Some on whom I would gladly have called with my book, probably possess information that would have rendered the work more acceptable, but not finding it in my power to visit them, and failing of receiving the desired information by letter, I have only to bow in submission to my heavenly Father, and bless his holy name for the plenitude of his goodness in granting me so much.

To all who have aided me, either by advice, documents, verbal information, written or oral approbation, or by other expressions of kindness, I tender my grateful thanks. To some, "I was a stranger and they took me in." May they be remembered of Him who taketh note even of "a cup of cold water."

As it is customary for writers, when first appearing before the public, to make some apology, and to express a sense of their unfitness and inadequacy to satisfy the expectations which their title page may be supposed to excite, I will say that I am no stranger to these feelings, and with truth may add to them a fearfulness, or jealousy over myself, on account of the interesting relation subsisting between myself and the lamented subjects of my narrative, lest filial and fraternal affection should influence me to exhibit them too much in the superlative.

I hope I have not erred in delineating their characters as exhibited in their course; but if in aught I have been mistaken, or misinformed, I shall be happy to be corrected, and hope to be pardoned. My *wish* is, to raise a *just* memorial to these dear servants of God, and to leave on long record, a testimonial to the faithfulness of Him who hath promised "never to forsake the righteous, or suffer his seed to go begging bread."

Believing as I do, that religious bigography is one among the many precious streams, which make glad the city of our God, I deem no apology necessary for presenting my work to the religious public. On the contrary, if apology be needed at all, it must be on account of the long delay. I would that it might have appeared sooner, and that some more experienced and long accredited pen might have undertaken the pious and interesting

duty; but no one appeared at liberty to engage. My brother often communed with me on the subject of our father's Memoir, and gathered many of the materials for the work, but declined becoming the writer himself, both because every moment of his time was in imperious requisition, and because having no personal recollection of his father, he feared he should not be adequate to the task. In nearly our last conversation on the subject, he said to me, "Sister, I should be as happy to become our dear father's historian, as you could possibly be to have me, did I consider myself equal to the undertaking. I have not like you enjoyed fourteen years of intimate acquaintance with him, of course *I* can not so well know the genius of his mind, nor the incidents of his life; and I am convinced, that if it be the lot of any one it is yours; and if you conclude to undertake, I shall be happy to render you any assistance in my power."

But it was not until after I had been called to part with this dear brother and friend, that I found opportunity to gratify this long cherished wish of my heart; and then instead of a brother's aid in preparing a biography of our father, his own letters and journal lay before me as documents for his own. All my hopes concerning him, and all the visioned happiness of coming years, in beholding the pleasure of the Lord continue to prosper in his hand, together with all the actual and rich enjoyment of his visits and correspondence, were all buried in his grave, and I found myself thrown directly upon that blessed "Friend who sticketh closer than a brother."

Lonely and sorrowing I sat down to enjoy and to perform my mournful task. Slowly have I progressed, on account of occasional ill health, and domestic affliction and care. But having obtained help of the Lord, I have at length arrived at the conclusion, and submit my work with all its imperfections, to the indulgence of the Christian community, praying the great and glorious Head of the Church to add his blessing to this and every effort to show forth his faithfulness to those who put their trust in him, and his power to make even feeble instruments efficient in rolling forward his purposes of love and good will to man.

Pownal, June, 1839.

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MEMOIR.

CHAPTER I.

Introductory; Nativity; Parentage; Education; Apprenticeship; Majority; Sojourn in Canada; Return; Marriage; Disaster in Oswegatchie; Housekeeping; Profession of religion; Preaching; Ordination; Journal; Letter; Description of country; Shaftsbury Association; Extracts from their Minutes; Circular; Removal to Pittstown; Church in Troy; Circular.

To behold the present broad expanse of Missionary operations—to see the holy flame spreading from land to land, from sea to sea, enkindling beacons of mercy on islands and continents, kingdoms and colonies, States and dependencies—to read the communications from men converted by these lights shining in dark places, from the error of their ways, to the worship of "the true and living God"—to behold idols and temples becoming prostrate before the effulgent blaze of truth, and the moral wilderness beginning to bud and blossom as the rose—it seems scarcely possible that it is still something less than forty years, since the first systematic effort was made to supply the destitute of our own mission field; and still less since that field has been extended to embrace the world. "It is the Lord's doing, and it is marvellous in our eyes." He said "let there be light, and there was light." He "saith, to this servant go, and he goeth; to another come, and he cometh; to another do this, and he doeth it." "Many have run to and fro, and knowledge is increased;" and our hearts are now frequently gladdened, by report from various and

distant stations, that the great Head of the Church, the one grand Missionary from on high, He who hath shown us the way, and bidden us to walk therein, is verifying to his humble followers the all-sufficient promise, "and lo I am with you alway." But "by whom did Jacob arise? for he was small." How many of the present generation are acquainted with the *beginning* of this department of gospel operations? "this day of, numerically, small things?" Few, few indeed. And the design of this memoir is, to show, in connection with the history of an individual, the rise, and the progress, of missionary effort in the Baptist denomination, in this portion of our country.

Until 1802, nothing of the kind had been attempted among us in systematic form. A Baptist missionary, the Rev. Elkanah Holmes, had been previously established among the Seneca and Tuscarora Indians; but I am informed he was sent out by the New-York Missionary Society, composed of different denominations, but mostly of the Presbyterian. Baptists had not then become sufficiently numerous, or sufficiently endowed, to do more than supply their own immediate territory. But at the date of which we speak, a simultaneous effort was made by the distinguished Baptists at Boston and vicinity, and the Shaftsbury Baptist Association. Probably neither body was aware, at the precise time, of the doings of the other. But as the two Associations corresponded, their respective views and doings became reciprocally known and mutually understood.

The projected limits of this work will confine us strictly to the doings of the Shaftsbury Association.—In the bright constellation of ministers composing that reverend body, no one shone more conspicuously than the subject of the present memoir.

Little is known of the minutiæ of Mr. Covell's early

history. The more prominent events are as follow:—Born at Nine-Partners, Dutchess Co., New-York, on the 28th of June, A. D. 1764. Left an orphan in his fourth year, he went to live with his mother's parents. His grand-father's name was Payne. He was a relative of the Thomas Payne, so celebrated for his patriotism and notorious as an infidel. Fortunately for Mr. Covell, this Mr. Payne and his wife were both pious. Schools were then scarce in our country, and his grand-mother learned him the rudiments of language herself, that he might be able to read in the Psalter. He remained with his grand-parents, until he was fourteen, and in the course of that time, was sent to school six weeks. He was now apprenticed to a blacksmith, and while an apprentice, was indulged with eleven evenings' attendance at a school "to learn to cipher." This completed his scholastic course. But the God of nature had given him investigating powers of mind, and an aptitude to avail himself of all possible opportunities for improvement. It has been said by some writer, Mrs. Phelps, I believe, that no one can be a good reader without genius. If so, Mr. Covell was a genius of the first order. He possessed a vividness of perception, that enabled him to transfer the spirit of the writer to his own bosom; and whatever author or subject he read, he appeared like one pronouncing his own sentiments. He wrote with great rapidity, yet perfectly intelligible, and became unusually ready and accurate, in the science of Arithmetic. He studied no grammar, yet his language was ever correct. An innate sense of propriety enabled him to detect inaccuracy and avoid it.

On attaining his majority, he commenced business as a blacksmith in company with a Mr. Denio, in Shaftsbury, Bennington Co. Vermont. Here we begin to learn something of his moral character. It had one, one only shade, but that *was* a shade, one too that he bitterly

mourned over in after time, an addictedness to the use of profane language. He soon became endeared to the young, by a scarcely ever ceasing flow of good humor and sportiveness, and beloved and respected by all, for his obliging disposition, his uprightness in deal, and his punctuality in business. As might be expected from a mind of his organization, he was quick in everything, of course hasty in his temper; but readily appeased, showing himself as willing to be cooled as to be irritated.—He never treasured up wrath, hoarded malice, or sought revenge. At that period the religious community was mostly Presbyterian. Baptists were comparatively few, and the more zealous among them were called New Lights. A man at his shop one day dropped a word about his profanity and excessive gaiety. "O, well, said he, I shall leave it off by and by, and turn preacher. I mean to be a great Presbyterian minister yet—not one of these New Lights."

He remained in Shaftsbury about two years. We next find him with Mr. Simeon Covell, a brother of his father, in Lower Canada. While there, he experienced "a change of heart," but made no open profession of religion. About the year 1789, he came to Galway, Saratoga Co. New-York. That was the residence of all the own brother and sister he had. While there, he became acquainted with Miss Clarissa Mather, descendant of the celebrated Dr. Cotton Mather of Boston.—They married, and thought of returning to Canada to live. "But it is not in man that walketh to direct his steps." With reference to his determination of settling in Canada, he carried Mrs. Covell to Suffield, Connecticut, and leaving her there in the bosom of her mother's friends, commenced his return to his uncle, with a view to make arrangements for removing and establishing himself with him.

It was winter, and the country thinly peopled, especially in the western part of New-York. Few indeed were "the lodging places of the wilderness," and the "way-faring man" must travel hours to go over all the intervening distance. He journeyed on foot, and while traversing the wilds of Oswegatchie, his sufferings from the severe cold were intense. While passing from one habitation to the next, a distance of many miles, his feet became frozen, and he was confined at the house where he put up, eleven weeks. Whether this circumstance changed his mind with respect to settling in that region, is not known. He however accomplished the small remnant of his journey, adjusted his concerns in Canada, with something of a sacrifice of property, and eventually returned with his wife to Galway. There he commenced housekeeping, and there his mind became excited to confess Christ before men. It is matter of regret, that we find no written account of the work of Divine grace upon his heart, as it is ever interesting and profitable to compare notes with those who have been redeemed from the power and dominion of sin—to contemplate "the diversity of operations," and to behold in all "the same spirit." We have a precious relic in his own hand writing, of his early history as a herald of salvation.—We transcribe it verbatim.

"*Memorandum of preaching, &c.*

My first attempt to preach, was at Galway on the evening of the 21st of February, 1792. I was then a member of the Third Baptist church in Galway. Since that time, a town has been set off from Galway, by the name of Providence, which has occasioned the said church to assume the name of the First Baptist church in Providence. I was at that time laboring under many doubts and trials in my mind, with respect to the duty of preaching the gospel. Those trials prevented my at-

tempting the work, except in very few instances, till about the beginning of October, 1792. From that time forward, I continued to preach statedly, one-half of the time with the church where I lived, and the other half in a new settlement, about four miles from our usual place of meeting. Toward the latter part of the year 1793, the church gave me a letter of license to preach, wherever I thought it to be my duty. I then agreed to preach steadily with the people in the settlement above-mentioned, which was then a part of Galway. About the middle of August, 1794, a very great awakening took place; a number were hopefully converted; and on the last of December, the same year, a church was established in that place, by the name of the Fourth Baptist church in Galway, which was afterwards called, the Second in Providence. I removed my residence and membership to the newly established church, and in the year 1796, was by them regularly called to take upon me the work of the Gospel ministry, by being publicly ordained to that purpose. With great reluctance I consented to accept their call, and was ordained on the 11th of May of that year."

The manuscript proceeds with the minutia of the doings of the council, and ceremonies of the ordination, but as the following certificate presents us the summary, we omit the details.

"At the same time I received the following certificate: This may certify to all whom it may concern, that Lemuel Covell is a member of the Second Baptist church in Providence, being a wholesome member and in good standing. Said church called on him to take the lead of them as a preacher, and after satisfaction of his call to the ministry, they called on several churches of the same faith and order to sit in council to ordain him.—Said council convened on the 10th of May for that pur-

pose, and after a strict and critical examination, by a number of ministers and substantial brethren, he was ordained on the 11th of May 1796, by us as a presbytery.

JOSEPH CORNELL,
SAMUEL ROGERS,
JONATHAN FINCH,
} *Elders.*

Providence, May 11, 1796."

Mr. Covell then continues:

"Not long after, I began to preach in a stated way. I began to keep a journal of the times and places of preaching, and of texts of Scripture I preached from. I continued to keep said journal, regularly, about a year, during which time I often had very serious reflections on the matter, and many queries presented, whether it was right. On the one hand, there appeared to me some advantage, or at least convenience, connected with such a practice. On the other hand, I often viewed it as carrying too much the appearance of a mechanic's book of accounts. At length, the latter had so much effect on my feelings, that I came to a resolution to proceed no farther in the practice. I committed my journal to the flames, and while it was dissolving to smoke and ashes, I felt a kind of enthusiastic satisfaction, which I then looked upon as good evidence that Heaven approved the act, but which I now believe was the effect of superstition and ignorance, of which I then possessed a pretty large share, though I did not at that time perceive or believe it. I have often thought since, that it would be matter of real pleasure to me, if I could despatch that act, and many others at that stage of my life, to everlasting oblivion, with the same ease I did my little innocent scrap of a journal. Several other small scraps of memorandums, which might have been of some use to me, shared a similar fate. Viewing these as acts of religious heroism, and being a little elated with the tho'ts

of having gained so signal a victory over my pride, I made known to some of my friends, what I had done, the struggles I had felt in my own breast on the subject, and the conscious pleasure, as I called it, which I felt on the occasion. Instead of correcting this error of my youth, they joined in my superstitious exultation, greatly admired, and highly commended the supposed christian magnanimity I had displayed. O, the power of superstition!

Sometime before I was ordained, having had more time for deliberation, and experience having corrected some of my *sincere* errors, I felt real regret and mortification, that I had acted so rashly. I could then see no moral evil, but many real advantages, in keeping written memorandums of many things that occurred in the course of my labors as a minister of the Gospel. I finally came to a resolution to lay aside such childish notions, and to do everything in my power to improve my own mind, and the minds of others. And believing that a recurrence to what had passed, might, in many instances, be a guide and monitor in future, and answer many useful purposes to myself and others, I determined to give myself free latitude to commit to writing whatever I might from time to time deem proper or useful to be preserved. And I have only to regret that the circumscribed state of my affairs in life has prevented my doing more in that way than I have. I should not have given myself the pain of committing the above circumstances to writing, were it not that I wish, by honestly confessing my own mistakes, to dissuade my dear children, for whose sake, principally, I have undertaken to throw my loose memorandums into regular form, from being prevented by any superstitious qualms, from taking all just methods to lay a foundation in youth for pleasing, instead of uncomfortable reflections, in maturer

stages of life. And I earnestly entreat them to suffer the disinterested admonitions of an affectionate father to have due weight on their minds, in every period of their lives.

To return to my subject:—After I was ordained, I determined to keep an account of all the sermons I should preach, with a statement of the times, places, and occasions of preaching, and the texts of Scripture made use of. I also thought proper to keep an account of all my administrations of the ordinances, with the times and places of administering. I also viewed it my duty to keep a strict account of all marriages I should be called to administer, with the names of the persons, &c. I have hitherto kept my journal on loose papers, without reducing them to such a regular form as would render them intelligible to any person but myself. But viewing the uncertainty of life, and being desirous that my family and friends, may have the satisfaction, if any it can afford, of perusing it, after its author sleeps in the dust, I have now undertaken to reduce it to such state, as to render it instructive to my dear family, to whom in the fear of that God to whom I look for every blessing, I most affectionately dedicate this work, and the future continuance of it, earnestly praying, that a Divine blessing may rest upon the unworthy author, the performance, and all who may ever have the perusal of it.

LEMUEL COVELL."

Pittstown, Dec. 8, 1804.

Here closes all that is now to be found of the autobiography. It *was* continued to some considerable extent, and it is to be feared, and lamented that some one of those who had the care of Mr. Covell's papers has been actuated by a mistaken delicacy, in cutting out from the manuscript history so many of the sacred leaves. They are gone, with much else that would have been

pleasant and profitable, but there is an imperishable record on high; "his name is written in heaven," and his works have followed him there.

The next article at hand is, the copy of a letter to Mr. Joseph Osborn, which appears to have been an answer to a request from him. It is given verbatim.

"*Providence, Feb.* 23, 1797.

Beloved Friend:—I am now as ripe as I expect to be soon, to give you an exposition on the wise man's expression, "Be not overmuch righteous, neither make thyself overmuch wise; why shouldest thou destroy thyself?"

1st. Negatively, we cannot be *really* and truly righteous to *excess*. Neither can we have *too much* of that wisdom that cometh from above.

But, 2d. Positively, we ought not to be too much talkatively, pretendedly, or hypocritically righteous: i. e. never pretend to be very zealous, or righteous, beyond what you really are, for the sake of making a show in the religious class; for if you do, your hypocrisy will soon be discovered, and your influence as a reprover, or religious adviser, &c., will be destroyed; for who loves or dreads the hypocrite with all his sanctity?

"Neither make thyself overmuch wise." Never pretend to abundance of wisdom or knowledge—or "think more highly of thyself than thou oughtest to think, but think soberly;" or else thy folly will soon be discovered by thy self-conceitedness, and thy influence, usefulness, and reputation will be totally destroyed.

"Be not overmuch wicked, why shouldest thou die before thy time?" 1st. Every instance of wickedness is more than we ought to commit, therefore to commit *one* sin is (in that respect) to be overmuch wicked.—But, 2d. I understand the text under consideration, to mean this: Be not presumptuously, or audaciously

wicked; why shouldest thou thereby expose thyself to the law, and be executed as a malefactor: or why shouldest thou thereby rush into some uncommon, or, as we often speak, some untimely death?

This is the best light I have on the subject. If you differ from me in opinion, be so good as to give me yours on the subject.

May the Lord grant that you and I may be, not pretendedly or hypocritically, but really and truly righteous; not conceitedly knowing, but wise unto salvation, for Christ's sake.—Amen.

I am yours, &c., LEMUEL COVELL."

To Joseph Osborn.

Returning to the date of his ordination, we will resume the natural method of noting events in the order of their occurrence. But we are now no longer to trace him as a private individual merely. He has now become one of a chosen band, that were to "prepare the way of the Lord," and "cast up in the wilderness a highway for our God." He is now to appear before us in new, and more interesting positions. As God had given him the spirit of a pioneer, so did he spread out the way before him, and point him along from post to post, from station to station, from adventure to adventure, if so we may say, until the principle had ample developement, and it might with truth be said, that he had "obtained grace to be faithful." In destitute places he planted; in less uncultivated portions he watered; where nothing had been done, he "preached Jesus Christ and him crucified;" where the foundation had been already laid, he labored to "build up in the most holy faith," "becoming all things to all men, if by all means he might save some."

The church over which he was now constituted pastor, was, as we may see by his journal, gathered under

his ministration, "being the first fruits unto God" by him.

As he was now to enter a wider field of operation, it may not be amiss to survey the ground. For an extent of several hundred miles west, and around Saratoga county, much of the country remained in its original wildness; and in several sections, the Indian still roamed his native forests free. But the forest and the Indian were fast disappearing at the sound of the axe, and the smoke of the white man's dwelling. The spirit of emigration has probably existed ever since the time our first parents went forth from the garden of Eden; and under its influence, settlements were fast forming in the region, and at the time of which we speak. Indeed there were some few townships that, both from appearance and date, might be called, old settled places; but most of the country was new—emphatically new. The gigantic growths of ages were to be levelled—the earth was to be subdued—habitations were to be reared—society formed—and the worship of God instituted and maintained. Truly the field was wide, the harvest or labor of ingathering of souls was great, and the laborers few. And those few needed, and most of them seemed to be endowed with, a double unction from on high.—Nearly every one was called to officiate as pastor and evangelist too; and nobly did they fill the measure of their days. East of Saratoga, through Rensselaer County, the south part of Vermont, and the northern part of Massachusetts, the country had been settled longer.—Framed houses, Baptist churches, and ordained ministers, were more frequent; and here, including Saratoga County, were located most of the churches composing the Shaftsbury Association. This body, according to Mr. Benedict, "was constituted in 1780, containing at first but five churches, viz: Two in Shaftsbury, one in Chesh-

ire, one in Stillwater, and one in White Creek. The principal ministers were Peter Worden, William Wait, Lemuel Powers, and Joseph Cornell."

But as settlements increased, and the word of God grew and multiplied, new churches arose, and were added to the parent stock. They met annually, and published the Minutes of their doings, but the earliest number at hand is dated 1788. At that session, they numbered sixteen churches, eleven ordained ministers, eight hundred and three communicants. Nothing unusually interesting in their Minutes. But at their next session, holden at Hillsdale, Columbia Co., New-York, we find the 10th article of their Minutes to read thus:

"As the churches of Stillwater and Hillsdale have signified in their letters, that their respective Elders, L. Powers, and Stephen Gano, (afterwards of Providence, R. I.,) are disposed to travel considerable part of their time, and preach the Gospel, and the churches acquiescing therein have requested us to send supplies to, and provide for them, while their Elders may be absent. We heartily rejoice to find the churches' Elders engaged in the cause and spread of the truth—and appoint the following supplies," &c.

This is *supposed* to be the first and last record of its kind, until Mr. Covell's time. It assuredly is, unless some of the few missing numbers of their Minutes should afford something similar. But from the tenor of those at hand, that is deemed improbable. The Association was annually increasing in numbers and gifts.—Occasionally some church would drop off to unite with some other associated body, as it rose, still the annual returns show a nett gain, and the pages of their Minutes occasionally something not altogether irrelevant to the interest of our own pages. The following extract from the Minutes of 1792, although it has no direct connection

with the history of Mr. Covell or the missionary doings, will still serve to make us somewhat acquainted with the men he was soon to become associated with.

"Article 16. Voted to transcribe into our Minutes the following article, taken from the Minutes of the Warren Association of last year, as fully containing our sentiments. That the Association being impressed with a sense of that freedom which every child of Adam is entitled to by nature, and of which they cannot be deprived but by hostile usurpation, take this method of manifesting their hearty detestation of the *slave-trade*, and recommend it to all our brethren, to pray Almighty God, to hasten the auspicious day, when the Ethiopian, with all the human race, shall enjoy that liberty due to every good citizen of the commonwealth, and the name of *slave* be extirpated from the earth."

The Circular Letter of 1793, was from the pen of Elder John Leland, upon the Divine authenticity of the sacred scriptures. Our limits will deny us the rich treat of the entire letter, but we make room for the first paragraph as we pass:

"*Beloved Brethren:*—It is a leading characteristic of the Baptists, that without pope, or king for head—without spiritual or civil courts established by law—without a conclave of bishops or convocation of clergy—without legalized creeds or formularies of worship—without a ministry supported by law, or any human coercion—in discipline they are so far united in sentiment, respecting the New Testament, that a free correspondence and communion circulate among them. "They have no king, (on earth,) yet go they forth all of them by bands: The Bible is the only confession of faith they dare adopt—the final umpire they appeal unto for a decision of controversies."

After an interval of four years, we again find a copy

of their Minutes, dated 1798. The statistics of this year are, churches, forty-seven, ministers, twenty-eight, communicants, three thousand four hundred sixty. This was probably the third time Mr. Covell had attended with his ministering brethren in their associated capacity. He still watched over his beloved flock in Providence, and was still returned by them to the Association as their member and minister, though he had removed his residence, and ordinarily preached in Milton, a town some few miles north. Though he must have been a junior among his brethren at this time, still we find him appointed on various committees, and the writer of the Circular Letter. It is here inserted verbatim and entire.

"*Beloved Brethren:*—Among the many subjects that excite our attention, the necessity of *gospel discipline in a church*, claims high rank. No society can stand long without certain rules of decorum, which being broken, subject the delinquent to certain penalties. Jesus Christ, the king of Zion, and lawgiver to his people, has ordained rules and precepts, by which all our conduct as christians or churches ought to be regulated, and which when broken reduce the transgressor, if remaining incorrigible, to an exclusion from fellowship. The design of Christ's discipline is, not to dissolve, but to perpetuate the union of his saints. The grand basis of their union is the love of God in their souls, which flows from the glorious fountain of love, the great Jehovah, through the adorable Mediator, by the agency of the Holy Spirit.—Hence their fellowship is with the Father, and with the Son, and one with another. Brethren thus united have a fervent desire to maintain that union. When their hearts are burning with that love, they need but little reproof from one another. Each one will discipline himself. But alas, shall we speak it? facts demonstrate the melancholy truth, that the children of God, whom

he has nourished and brought up, rebel against him.—They back-slide from their God, lose their first love, and transgress the commands of Jesus. Then the discipline of the gospel becomes necessary, first to reclaim the back-slider from the error of his way, save the lost sheep, restore the soul that has sinned, and hide the multitude of sins. As discipline should be administered justly and in season, so it should be in the spirit of meekness, love and humility. Much time and labor are spent in vain, and many are lost by a church, when too harsh in some instances, and too favorable in others—too precipitant with one, and too indulgent with another. But when churches are exercised with as just motives, and as much of meekness and faithfulness as can well be expected in this imperfect state, how often are they obliged with the knife of discipline to perform gospel amputation, to cut off the infected member to prevent the mortification of the body. If a church neglects to withdraw from any brother that walks disorderly, and not according to the traditions received of the apostles, such church virtually partakes of his sins, and with an Achan in the camp, the Israelites cannot stand before their enemies. Secondly, the discipline of the Gospel is to be used, to evince to all beholders, that the saints have no fellowship with the unfruitful works of darkness, and that they have so much loyalty to the Redeemer, that they will not walk with any who live in the breach of his commands, although in these respects they are as dear to them as a right hand, a foot, or a right eye. Neither are those members who have removed their residence and not their membership, to think themselves out of the reach of discipline, nor the churches where such members live, to think themselves excused from using faithfulness with such members,—for, the nature of the christian economy dictates that the *finishing* stroke of discipline should be executed by the church, where their

membership is, but that the labor should *begin* by the persons who have knowledge of the crime. We conceive that members of churches (if circumstances concur,) should remove their membership with their residence—otherwise they grow careless and negligent, and often sinful, and thereby the cause which they profess to love is brought into disgrace; and should not churches be as particularly watchful over the members of another church who reside among them, as if they were their own members in every ceremonious form? It is by the just discipline of the Gospel, that the dignity and authority of the church appears, her spiritual health is preserved, many of the cavils of her enemies are repelled in embryo, and the union, strength, peace and fellowship of her members is greatly increased. We also add, that we believe much of the leanness of soul, coldness and barrenness of mind, which so much prevail at present among the children of God, is owing to the want of due attention to the laws of Christ. Hear what He says: "It any man love me, he will keep my words, and my father will love him, and we will come and take up our abode with him." The intended limits of this letter forbid us to enlarge.

From the foregoing hints, dear brethren, you may learn how necessary and useful it is, to pay a strict attention to regular Gospel discipline. Should this be universally observed among the churches, then would "Zion appear beautiful as Tirzah, comely as Jerusalem, and terrible as an army with banners." We therefore recommend it to you to be constant in your duty, faithful and impartial in discipline, "fervent in spirit, serving the Lord." "And let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven." "Brethren, farewell. May the grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Ghost be with you all, amen."

Nothing had as yet been done by the Association as a body, in the cause of Missions, further than to supply by appointment, the shepherdless flocks within their own boundary. To do this, made nearly every minister, in his turn, somewhat a missionary. It is delightful to contemplate the self-sacrificing spirit of the churches of that period—so willingly manifesting their neighborly love—so ready to listen to the Macedonian cry, "come over and help us."

Their own territory was scarcely yet reclaimed from the condition of Missionary ground, but will not those who have the love of God shed abroad in their own bosoms, long to see the blessed flame spread from heart to heart, from land to land, from sea to sea, till the whole earth shall be filled with the glory of God? Several of the Elders spent much time in visiting places destitute of the preached word, thus comforting the scattered sheep of the wilderness, and sowing the good seed of the kingdom. Mr. Covell was one of those who thus went about doing good. Whether it would be right to claim for him, that he "labored more abundantly than they all," I leave. This is known that he labored much —that he sought not his own, but the things that were of God. No man could be more affectionate as a husband, more kind and judicious as a parent, or more careful to "provide things honest in the sight of all men." Still the cause of his Redeemer was paramount to every other consideration, and he was never so happy as when employed about his master's business. Seeking "first the kingdom of heaven and its righteousness," he felt a confidence that all things needful would be added thereto, not altogether in the way of salary, however—for his people were unable to do much for him—but he looked for a blessing upon the labor of his hands; nor did he look in vain. By school teaching, and some manual labor, together with what he received occasionally for

preaching, he obtained a comfortable livelihood. He had "obtained favor of the Lord," in the gift of a companion who "did him good and not evil all the days of his life." He took unwearied pains in the instruction of his own children, and counted sacrifice and toil a pleasure, to promote the cause of education generally. Whatever of learning he had, he had sought for as for hid treasure; of course he knew its value, and regretted only that he was obliged to desist from continued research.

During this year, of 1788, he was invited to the pastorate of the First Baptist church in Pittstown, Rensselaer county. He accepted the call, moved his family and commenced his labors, about the beginning of the year 1799. Here was labor sufficient for one man, but the small and recently formed church in Troy, being destitute, he preached with them one-fourth of the time that year. Troy was not then what it now is, a large, populous, wealthy city, with its many seminaries of learning and numerous edifices of public worship; and Baptists there and then were few indeed. But it pleased God to smile upon the labors of his servant, and pour out his holy spirit upon this small but enterprizing community, and several were added to the church. The people became much attached to him, and one young lady, a school teacher, Miss Sally Brown, to express her gratitude to her father in the gospel, as she considered Mr. Covell to be, proposed taking his eldest daughter, then in her eighth year, into her school that summer, and her stepfather, Mr. Rice, one of a respectable mercantile firm, offered to board her for half price. As Mr. Covell then lived a mile and a half from any school-house, the generous offer was gratefully accepted. Other tokens of respect were also shown to both parent and child. This circumstance is mentioned, partly in gratitude to God for any opportunity for intellectual improvement, and partly

not to seem forgetful of past favors. "Bless the Lord, O my soul, and forget not all his benefits."

As has been said, Mr. Covell removed to Pittstown, not far from the beginning of 1799. His first charge, in Providence, about fifty miles distant, still remained "as sheep having no shepherd," and by appointment of the Association, it was his lot to re-visit them in February. Accordingly he went, fulfilled his appointment, and proceeded onward some sixty miles or more, further west, preaching, as he went, the unsearchable riches of Christ. In the Minutes of the Association of June following, among other appointments for Mr. Covell we find the following:

"Article 12. The Circular Letter was called for and read, but not giving general satisfaction, Elders Leland and Covell, were appointed to prepare one." Elder Leland having been previously appointed to write to a sister Association, declined. So we find, "article 17, the Circular prepared by Elder Covell, was read and approved." We insert it verbatim.

"The Elders and Brethren of the Shaftsbury Association, holden at Stephentown, the 5th and 6th of June 1789, to the churches they represent, send greeting:

Dear Brethren:—By the good hand of our God upon us, we have been preserved another year, and have had another social interview together. The good news, which we have received from several of the churches of our union, has had the cordial effect upon our hearts, that cold water has upon the poor, weary, thirsty traveller. It is matter of consolation to us, that the kingdom of the despised Nazarene is flourishing in any part of our apostate world. O that we might see a more general display of the all-conquering power of sovereign grace, in the conversion of sinners throughout the habitable parts of the earth. In short, our souls, we trust, are

longing to see the final downfall of antichrist's kingdom, and to see the kingdom of Prince Emanuel extended to earth's remotest bounds. We have however had the melancholy news from some of our churches, that it is a time of declension among them, but we would encourage those "who sit in darkness, and have no light, to trust in the name of the Lord, and stay upon their God."

Dear brethren, while *your* souls are flaming with holy emotions, in seeing and feeling the glorious work of Jehovah, and while *our* hearts are enraptured with the joyful tidings, permit us as those who wish to watch for the good of your souls, as well as for the honor of our Master, to suggest a few thoughts upon the importance of *maintaining a close walk with God*, while sojourning here below.

And first, as the effects of true religion in the heart are real and unfeigned love to the divine character, and the most voluntary and cordial attachment to the dear Redeemer and his cause in this sinning world; it therefore is of the utmost importance that we act in every department of life in such a manner as to demonstrate our real confidence in a holy God, and our hearty submission to his government.

Secondly, there is no way that we can evince to the saints that we love God, and consequently no way that we can enjoy their fellowship, unless we live a life devoted to the practice of religion. "By their fruits ye shall know them. Men do not gather grapes of thorns, nor figs of thistles." Therefore if we would rejoice the hearts of the righteous, and enjoy their fellowship, we must *live our religion.*

Thirdly, we cannot demonstrate to an opposing world the realities of religion, unless we adhere strictly to the great duties of "doing justly, loving mercy, and walking humbly with God." When professors of religion grow

remiss in their duty, instead of putting to silence the ignorance of foolish men, they weaken the hands and sadden the hearts of all God's faithful children. But the wound thus inflicted affects no class so much, perhaps, as the ministers of the Gospel. How can a minister hold up his head before an ungodly race of infidels, who deny the blessed truths of the Gospel and say religion is nothing but a mere trick of state, a holy fraud, peculiar to the sacerdotal robe, invented and improved to get money, and to indulge themselves in idleness; while he sees those who profess to believe in religion, and boast of high attainments therein, living in sin, in the neglect of duty, and in direct opposition to what he feels constrained to declare to them from the pulpit. How must a faithful preacher feel when declaring from the pulpit those awful truths which cause infernal spirits to tremble, to see numbers in the assembly making derision, and knowing that the objects of their levity are sitting in his presence in the character of brethren in the Lord, their lives and conversation bespeaking them the "lovers of this present world, more than lovers of God." O, how painful must a sight like this be, to a true minister of Jesus Christ, and yet we fear many of them behold at times the heart-rending spectacle. And we really fear that much of the leanness and want of success in preaching, complained of by ministers, and much of the coldness and declension complained of by our churches, is owing to the want of maintaining a *close walk with God.*

Fourthly, our own comfort will be diminished in proportion as we backslide. It is "the willing and obedient soul" who has the promise of "eating the good of the land." Hear what the life of truth says, "If any man love me he will keep my words, and my father will love him, and we will come and take up our abode with him."

O, what words are these—the triune God dwelling with a poor breathing particle on this terrestrial globe.

The example and testimony of all the primitive saints prove that the happiness of the soul is inseparably connected with obedience to God; and the experience of every true christian corroborates the important truth.—From the few hints suggested, you may see, dear brethren, of how much importance it is that we not only *profess* but *live* religion. God, who has set his glory above the heavens, requires us "to glorify him in our bodies and spirits which are his." He also in infinite wisdom has so connected our happiness with our duty, that while we are acting with the purest motives for the glory of God, we are at the same time pursuing our own happiness. O, then let us quit ourselves like men—be strong in the Lord, and in the power of *his* might. Let us take to ourselves the whole armor of God, that we may be able to stand against all the wiles of the devil. Let us remember that the honor of the cause which we profess to love is deeply interested in our *living our religion.* Let us evince to the world that the glorious work of which we are making our boast in the Lord is indeed the work of God.

We have seen the enemy in some good measure baffled, and his forces somewhat scattered. But remember, brethren, the Canaanites are not all dead. There are many of them yet lurking not only around, but within us. The devil will rally his legions again, and perhaps Incredibility at the head of them. Tho' satan may continue sullen awhile, yet like a wild bull in a net, he will again rave and rage. By and by your lusts will rise, your pride will swell, and temptations will pour upon you like a torrent. We do not say these things to damp the joyful, pious feelings of your hearts, but that you may remember that satan desires to have

you that he may sift you as wheat, and that the remembrance thereof may make you watch and pray; and above all, look to the great Captain of your salvation.—Be diffident in yourselves, and dependent on God. Keep humble. Walk softly and be patient. And may the God of all grace stablish you, and build you up in every good word and work.—Amen."

CHAPTER II.

Murder of his Mother; Derangement; Sickness; Restoration; Visit to Shaftsbury and Sermon; Half-Brothers; Extract from the Minutes of 1800; Baptism of Mrs. Covell; Farm and Mechanic Shop; Beginning of Missionary effort; Corresponding Letter; Doings of the Anniversary of 1802.

In October of this year, (1799,) Mr. Covell was called to agonize through a trial, that probed his heart to the core. It was the murder of his mother by her third husband. He had long feared the event would ensue, and had several years been solicitous for her to leave her own home in Mapletown, about fourteen miles distant, and come and live with him. He had at last obtained her consent, and the day was named when she should leave her demoniac* husband and trust to the protection of a beloved son. But on arriving at the place of her residence, he found the house filled with people, and his mother a murdered, mangled corpse.

Let no pen attempt to describe the agonizing horrors of that soul wringing moment. What he greatly feared had come upon him, and it bowed him to the earth.—With much effort by kind and sympathizing friends, he was restored from frequent faintings through the day, and in three days was able to take his place with the deep stricken circle of mourners at the solemn funeral.—But he had received a shock beyond the power of human nature to withstand.

* *Demoniac* indeed. He had once been a Baptist preacher, but he had long been silenced, had become profane, irrascible and dangerous. He was a fearful example of what it is to be given up to the unrestrained dominion of all the vengeful passions.

As it respected the temper of mind with which he bore the stunning blow, the christian triumphed, even to feeling the spirit of forgiveness toward his diabolical step-father. But as a man he sank. His health failed, he grew moody, absent-minded, prone to reverie, answering questions as though he heard them not, and finally became ravingly delirious. A fever ensued, and his life was in peril many days. During this sickness, in moments of slumber, he would be audibly conversing with his mother, and entreating to go with her, as though that was his all-absorbing feeling. In a few weeks he was measurably restored to health, but he never entirely recovered from the violence of the shock.

He was now situated about twenty miles distant from Shaftsbury, and after his recovery from this exhausting sickness, in company with one of his deacons, Mr. John Rouse, he re-visited this the place of his former residence, and the scenes of his youthful hilarities. His former friends welcomed him to their houses, and thronged to hear him preach. He had indeed become a preacher, but not "a great Presbyterian preacher," as he predicted, but a humble member of the sect which had formerly been so much "spoken against." A friend and younger brother in the ministry with Mr. Covell thus describes one of Mr. Covell's sermons during that visit:

"It was," says he, "at an evening meeting, and in the same neighborhood where he had formerly lived. The words of the text were, "Which doeth great things."—Job, ix, part of 10th verse. He commenced the discussion by showing what great things God had done in the works of creation. What greater, in the grand work of redemption. What great things God had done for *us* as a nation. What great things he had done for individuals. And what great things God had done for him. Yes, said he, Covell has found what

great things God can do for the soul. A few years since, and I was here among you, a thoughtless, giddy young man, urging my way downward with fearful rapidity.—But it hath pleased God to make bare the arm of his salvation in my behalf, and rescue me as a brand from the burning; and I stand here before you to-night, a living witness, a happy believer, and humble advocate of the great truths I once despised. And God hath done great things for me of late. A few weeks since, and I was suffering the horrors of delirium, and prostrate on a bed of pain and distress. But God in his great mercy hath rebuked the disease, restored my reason, and given me once more to enjoy the rich blessing of being clothed and in my right mind." He then closed with a melting exhortation to come and see what great things God had in store for those that love him. "It was," says the venerable narrator,* "one of the most solemn meetings I ever attended. Silence pervaded the assembly, and the voice of the speaker, instead of being elevated by the intensity of emotion, was lowered to a solemn undertone, scarcely above a whisper, still his words fell thrillingly audible on every ear."

In the spring succeeding, he removed from his then secluded location, to a more populous part of the town, near the meeting-house, and though his own family was increasing, he took home to his own house three of the four half-brothers, left without father or mother in their boyhood. He provided for them until they found a home among other relatives of a different name. He no longer preached statedly with the church in Troy, but was ever desirous to promote their prosperity, and frequently visited them. We find in the Minutes of the Association of this year, (1800,) the following article:

* The Rev. Isaiah Matteson.

"Article 13. On motion of Elders Webb and Covell, voted to recommend to the churches, to lend some assistance to the Baptist church in the village of Troy, towards building a house for divine worship. When we consider that their number at present is small, and consists mostly of females, there being not more than two or three males who can advance anything towards such an undertaking, and at the same time considering that there is a favorable prospect of their society's increasing, if they have a suitable place to meet in, and have preaching most or all of the time—which they might have if they had a house—together with the importance of having the cause of religion built up in that place, we flatter ourselves that our churches will come forward with promptitude, and contribute liberally for so noble a purpose. Would it not be well for each church to circulate a subscription paper in their own vicinity, and let people subscribe lumber, money, or any kind of produce saleable in market, and deliver it to Mr. Silas Covell in Troy, by the first of January next?"

At this session, Mr. Covell preached before the Association from this text: "For to one is given, by the spirit, the word of wisdom, to another the word of knowledge by the same spirit, to another faith by the same spirit." As usual he received several appointments to visit other Associations and destitute and distant churches, also to prepare the Corresponding Letter for the next year, and to superintend the printing of the Minutes.

There was no signal shower of divine grace among his own people, yet the Great Head of the church did not leave his servant without witness of his approbation at home. The order of God's house was maintained, and souls were occasionally being born into the kingdom of God, and coming forward to confess Christ before men. At one of these baptismal seasons, it was Mr.

Covell's privilege to wait upon the wife of his bosom into the emblematic grave, and to present her the right hand of fellowship as a sister with him in the church, and in the hope and fellowship of the Gospel. Though the solemnities of the occasion are well recollected, it is deemed needless to give either comment or description.

The tenement he rented this year was merely a small house and garden, far too small to satisfy the feelings of one who sought not his own accommodation merely, but delighted to make ample provision for family, kindred, friends, and acquaintance. Accordingly he purchased a larger house and small farm, and commenced occupying the next spring, (1801.) He also commenced working at his trade, and was going prosperously on. His reputation as a blacksmith soon became first rate, and his punctuality proverbial. But to maintain this, he had to make large exactions upon the hours allotted to sleep, and labor long, when his already wearied system needed repose.

The next session of the Association was held at Galway, and he by appointment re-visited and preached to his beloved first flock, the Sabbath before the session. As usual we will make some extracts from their Minutes.

"Article 16. Inasmuch as our beloved brethren, Elder Joseph Craw, and Elder Samuel Rogers have manifested an intention to travel abroad in the course of the present year, for the purpose of visiting and preaching in distant parts of the wilderness, therefore this Association do hereby certify that they are ministers of good report, in good standing with us, and go forth in our fellowship; and as such we recommend them to the favorable notice and encouragement of all good people, wherever they may be disposed to travel to bear the glad tidings of the kingdom of God. And we sincerely pray, that a divine blessing may attend their labors, and crown them with abundant success."

This article is transcribed into our pages for two reasons. First, as a key to show the state of society in the then "*west.*" As is common in new countries, there were adventurers of various characters. Among the diversity were some who were a disgrace and annoyance to their species—impostors in the garb of preachers of the Gospel—wolves in sheep's clothing. Of course the people had become suspicious of strangers, and it was needful that the man of character should be furnished with undoubted credentials of his good standing. Second, Mr. Covell being Clerk of the Association, and the one as usual to prepare the Minutes for publication, the article was entirely from his pen, and is one among many instances to show that he had nothing of that spirit about him which makes men unwilling that good should be done by any hands but their own, or that any but themselves should have the name and the praise of doing well. Send, Lord, by whom thou wilt send, was the uniform language of his heart. The subject of missions was taking deeper and deeper root in his heart. Hitherto short journeys and short visits were all that had been found practicable. He felt that a more systematic course of operation was needed. There was one brother, the Rev. Abijah Peck, with whom he privately communed on the subject; and we find the 12th article of the same Minutes (1801,) on this wise: "A proposition was made by brother Covell for raising a fund by contribution, for the purpose of sending missionaries to preach the Gospel in destitute parts of our frontier settlements, and as far as we may have opportunity among the natives of the wilderness. After deliberating largely thereon, the Association unanimously voted to recommend to the churches to take it into mature consideration, and those who are disposed to adopt so benevolent a plan, to signify it in their letters at our next session;

and likewise to make a liberal contribution and send it forward at the same time to begin said fund, to be entrusted in the hands of such committee or trustees as the Association may appoint to receive the same, and appropriate it to the above use, as they shall from time to time think proper, and to contribute annually for the same, till the churches so contributing shall judge they have sufficient cause to discontinue such contribution."

Here then was the commencement of systematic Missionary effort in this section of the Baptist denomination—or rather this was the first step toward it, the introducing of the holy leaven, which was destined to send the bread of life to perishing thousands; and the names of Covell and Peck may with propriety be enrolled among other venerable names in the history of the origin of American Baptist Home missions.

Agreeably to the appointment of the preceding year, he wrote the Corresponding Letter for this session. We transcribe nearly all.

"*The Shaftsbury Association, to the several Associations with whom we correspond:*

Are you in health dear brethren? We trust we do not ask you this question with the perfidious design of a murderous Joab, with the fatal dagger in his hand; but with the glowing affection of *real* brethren—with true friendship in our hearts. Inasmuch as our correspondence loudly proclaims we *are* friends, permit us at this time to offer a few remarks on the *nature and effects of Christian Friendship.* It is not that sordid principle, which inclines the rich in this world to look with affected complaisance on the sons of wealth,—nor that mercenary principle which confines its good will to the hand of benediction. It is not that perfidious principle which pretends great respect for those whom it would gladly employ as instruments; nor that selfish principle which

bestows gifts with the sole design of effecting its own purposes. It is not that party spirit which circumscribes itself to those of its own *cast;* nor that contracted spirit which delights only in those of its own family. It is not that versatile spirit which is easily attracted by new objects, but can retain no lasting attachment to any; nor is it that blind, bigoted spirit which never discovers any imperfection in the object of its delight, and therefore maintains an obstinate attachment, supported merely by predilection; but that friendship which is the subject of this letter; is that divine principle which, by assimilating our souls to the great eternal source of all true friendship, knits and cements them in the most indissoluble union. This is undoubtedly what the apostle means by the unity of the spirit: Eph. iv, 3—by the fellowship of the spirit: Philip. ii, 1—and by that oneness by which Christ is all and in all: Col. iii, 11—but more particularly that *charity* delineated in 1 Cor. xiii. To trace this glorious principle to its exalted source, is a work at once pleasing, interesting and sublime. In this delightful stretch of contemplation, we have the infallible word for our guide. Let us listen a moment to its language. "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, or ever the earth was. Then was I before him as one brought up with him. And I was daily his delight, rejoicing always before him, rejoicing in the habitable parts of his earth, and my delights were with the sons of men." "And now Father glorify thou me with the glory which I had with thee before the world was. As thou Father art in me, and I in thee."

Here we have the most interesting description of true friendship, and are led to see that its true source is in the ever-blessed God, and therefore its nature is heavenly and divine. * * * * * * *

Having thus by tracing this heavenly stream to its source, discovered its nature, let us for a moment turn our attention to its blessed effects. * * * *

The effects of divine friendship are, a complete reconciliation to God, produced in the hearts of the most obdurate and rebellious sinners, by the powerful operation of divine love shed abroad in their hearts by his holy spirit, by which that enmity of heart is removed, by which they were opposed to God and his law, and full of malice and hatred one against another. Their being united in the delightful bonds of love and fellowship, and mutually engaged to promote each other's good, and that holy communion with God and his people, which every christian enjoys in a greater or smaller degree.—In short, the effects of that glorious principle change the rebel into a loyal and faithful subject, the alien and stranger into a child, and the foreigner into a fellow citizen. It causes the sinner to love the things he once hated, and to hate the things he once loved. It constrains its subjects to unite all their efforts to build up and maintain the visible cause of God in the midst of a sinning world; and to comfort, encourage and edify one another in those things which pertain to his kingdom. Hence we see, dear brethren, that *christian* friendship is the same in nature with that love which dwelt in the bosom of the Father towards his only and beloved son, and is transmitted through him to his people, his bride, who was chosen in him before the world began. We also see that it is the same spirit of union by which the blessed Immanuel dwelt in the bosom of the Father before his works of old, and was daily his delight. That by which the Lord Jesus dwells in his people, and his Father in him—that by which they are made perfect in one. God in Christ, Christ in his people, his people in him. This, dear brethren, is that three-fold cord which

neither life nor death can dissolve. This is that immutable, all powerful principle, which in its progress hath run through all the divine dispensations, and effected all its beneficent purposes in defiance of all opposition.

* * * * * *

Let us then, dear brethren, unite our efforts to cultivate union and harmony, while we are passing through this vale of tears, till we arrive in that upper and better world, where *Divine* friendship reigns, in all its unfading glory, and sheds its benign influences on all those happy millions who surround the throne of God and the Lamb forever.

With the utmost pleasure, we receive your messengers and friendly letters, from year to year, and we sincerely desire to continue our correspondence with you. We refer you to our Minutes for an account of the alterations that have taken place since our last, and the present situation of our churches.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you, which is the sincere desire and earnest prayer of your affectionate brethren in the bonds and fellowship of the Gospel.

By order of the Association,

CALEB BLOOD, *Moderator*,
LEMUEL COVELL, *Clerk*."

1802. The next anniversary of the Association was held at Pittstown, with Mr. Covell's church. As usual he was clerk and publisher of the Minutes. The body consisted, at this time, of 44 churches, 34 ministers, 4220 communicants. Extracts from the Minutes run thus:

"Article 6. The Circular Letter having failed, brother Covell was appointed to prepare one, and present it to-morrow.

7. The proposition for contributing to the support of a preached gospel in the destitute parts of the wilderness, recommended to the consideration of the churches in our last year's Minutes, was taken into consideration; and as several of the churches have certified their approbation, and sent forward money to carry the same into effect, and as some of the churches seem in suspense for want of sufficient knowledge of the plan by which the application of the money is to be regulated, therefore appointed brethren Blood, Hull, Warren and Barnes, a committee to prepare a plan for that purpose, and present it before the Association rises.

10. Brother Covell who was appointed to prepare a Circular Letter, and the committee appointed to prepare a plan for the regulation of the missionary contribution, presented a plan with the necessary introduction, and requested that it might be printed in place of a Circular —which was agreed to.

The Letter and Plan.

The elders and brethren, met in Association, at Pittstown, June 2 and 3, 1802, to the churches which they represent, send greeting:

Beloved Brethren:—In our last year's Minutes, we recommended to you a proposition for raising money by annual contribution, for the support of the gospel in destitute parts of the wilderness; and whereas, some of the churches have manifested their approbation and sent forward their liberality, while others seem in suspense, and call for further information as to the design of such contribution, and the rules by which it is to be conducted. We therefore think it our duty at this time to give you a particular statement of the design of said contribution, and the rules by which the application of it is to be regulated. And, 1st. The design of the proposition is, to place things in such a situation, as to enable the Asso-

ciation to send able and faithful ministers to preach the gospel, and endeavor to build up the visible cause of the Redeemer in such parts of the United States or the Canadas, as are destitute of gospel privileges, and as far as they can have access among the natives of the wilderness. 2. The design is to prevent, as far as possible, the prevalence of imposture in those parts of the world, and for the better accomplishing of these purposes, the business is to be regulated by the following

PLAN.

1st. A committee of twelve brethren, six ministers and six other brethren, shall be annually chosen, so long as the Association shall judge it expedient to send out missionaries, which committee shall have a Chairman, Clerk and Treasurer, of their number, who shall be chosen at their first meeting after their election. A majority of said committee shall be a quorum to transact business.

2d. The duty of the Committee shall be first, to take charge of the contributions made by the churches for the assistance of the missionaries. Secondly, they shall faithfully examine all candidates for the mission, and recommend such, and only such, as they judge to be pious, able, judicious and experienced ministers of the gospel. Thirdly. When the committee recommend a missionary, they shall determine the time of his mission, and the places where the duties thereof shall be performed, which shall be in new settlements in the United States, or the Canadas, where the inhabitants are destitute of a preached gospel, and cannot obtain it. The missionaries shall keep a fair account of their expenses, during their mission, and make due returns to the committee of the same, together with a journal of their travels. If more money have been furnished to them than they have found necessity for, they shall return the same to the Treasurer of the committee; but if the sum

advanced has not been sufficient to defray their necessary expenses, such deficiency shall be made up to them, if the state of the funds will admit. Fourthly. The committee shall furnish each missionary with such sum out of the treasury, as they shall judge sufficient to bear his expenses during his tour, and no more, unless the special circumstances of the missionary require some extra consideration,—in which case they shall have a right to act discretionary. Fifthly. The Treasurer shall keep a particular account of all the sums contributed, and of all monies disbursed. And the Clerk shall keep fair records of the proceedings of the committee, both of which shall be annually exhibited to the Association, and published in their Minutes, for the satisfaction of the churches. Sixthly. The committee shall have no fee nor reward for their services. Lastly, this Association shall have a right to alter any of these articles, or make such new ones, at any of their annual meetings, as time and experience shall point out to be for the better. And any church disposed to contribute shall have a right to discontinue their contributions at any time they may think proper, upon giving the reasons of their so doing.

Thus, dear brethren, we have laid before you, our design, and the rules we mean to observe in prosecuting the same, and we must use the freedom to beseech you, with united hearts and hands, to step forward in support of the glorious kingdom of the blessed Immanuel.

We beseech you, brethren, ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be made rich. O let it never be said, that those who have been made partakers of the infinite benevolence of the dear Redeemer, should have so little regard for him, as to grudge to part with a little of their property in support of his cause. O, criminal covetousness! May

the Lord deliver us from it. Finally, let us all unite our efforts, both at home and abroad, with our gifts and our property, to propagate the truth and build up the cause of religion in a sinning world. And may the Author of all true benevolence, so instruct and influence our hearts, that we may be willing to spend and be spent in his cause. And may his holy spirit crown our feeble efforts with abundant success, to the praise and glory of his grace, through Jesus Christ our Lord."

"11th. Pursuant to the first article of said plan, the following brethren were chosen a committee for the purposes therein mentioned, viz: Elders Peck, Blood, Webb, Hull, Craw and Covell,—and Deacons Rouse, Matteson, Brewster, Carpenter, Green and Stillwell."

Note at the close of the Minutes.

"The Committee appointed to superintend the missionary contributions, beg leave hereby to inform the churches and all good people who may be disposed to contribute for so laudable a purpose, that they have appointed deacon John Rouse of Pittstown, their Treasurer, to receive such contributions, and keep a true account of the same. This will be published in our Minutes, next year; therefore, if any churches, or individuals, on seeing our plan, should feel disposed to contribute for its encouragement, they can convey the money to him, at any time hereafter, and he will give proper credit for the same. And said committee further beg leave to recommend to all who feel interested in the upbuilding of the Redeemer's kingdom, to cast in their mites to promote the same. This committee have appointed to meet at brother Faring Wilson's, in West Stockbridge, the day before the next meeting of the Association, at 1 o'clock P. M., for the purpose of receiving the returns of missionaries, the accounts of the

Clerk and Treasurer, the contributions, and of making out their report to the Association.

By order of the Committee,

CALEB BLOOD, *Moderator.*

LEMUEL COVELL, *Clerk.*"

Elder Blood of Shaftsbury volunteered to go as a missionary, a few weeks, his ministering brethren meanwhile supplying his pulpit, so that his people need suffer no more than their equal share of privation. This was the rule adopted and followed out by the Association in all similar cases.

CHAPTER III.

Reflections; Temporal Embarrassment; Brotherly-kindness; Doings of the Anniversary of 1803; His first mission to Upper Canada; Return; Hymn; Birth of only Son; Doings of the Anniversary of 1804; Partition of the Shaftsbury Association, to form that of the Saratoga; Rev. Abijah Peck; Request to publish Missionary Narrative.

Delightful indeed would be the task of tracing the course of those whom God hath called to minister in holy things, were they never found engaged in any service but that of the altar. But they, like other men, are of the earth earthy, and sometimes they find, or deem they find occasion to be occupied with earthly interests. They have the same passions as other men, and sometimes stoop to the common ambition of seeking earthly treas-

ure. These passions of the human heart, opaque in their nature, or having become so by defilement of sin, if not kept in subjection by that principle which makes us, to the full extent of the command, "seek first the kingdom of heaven and its righteousness," rise up, and as they gain the ascendency, exclude from our view the superior advantages of relying solely on the promise of God. The *preacher* is also *man*. The love of *family* is in him, to say nothing of the love of *gain*. In common with others he is a pilgrim on the earth, and must gain subsistence for himself and those dependent upon him, as he passes along. He is journeying to the celestial city, and his direct course lies through the valley of humiliation. But ranging along in close proximity the mountain of care presents to his view, multitudes, traversing its elevated paths, and ascending its lofty eminences. All are eager to secure, as they pass, the varied and tempting inducements of the way. He sees many succeed, accumulate treasure, and provide for their heirs with the fruits of their labor. He, too, is tempted to try. He commences, toils, ascends, surmounts unlooked for obstacles, and urges on his arduous way, in spite of all impediments. But in all his anxious progress, he finds with pain, "'t was distance lent enchantment to the view," and hid the thorns and roughnesses. No conscious approbation of his God and king sustains him in his dark foreboding hours, or gives him solace in perplexity and fatigue. But an inward voice is heard, saying, "who hath required this at your hand?" Have I not said that they which minister at the altar, shall live of the things of the altar? Therefore, take no tho't for your life, what ye shall eat, or what ye shall drink, nor yet for your body what ye shall put on. Do not I know that ye have need of all these things? "Seek ye first the kingdom of heaven and its righteousness, and

all these things shall be added unto you." Struck with the rebuke of the Holy Spirit, he sees, he feels the folly and ingratitude of his course, and covered with wounds and bruises, he penitently returns to the path of understanding, seeks the balm in Gilead, and is healed of his hurt, finding the truth of his master's saying, "in the world ye shall have tribulation but in me ye shall have peace."

Mr. Covell soon found by experiment, that the complicated burthen of farming, blacksmithing, pastoral duty, frequent and imperious calls from various distances, more than he was able to sustain. Something must be sacrificed, but that something must not be his devotedness to the cause of his beloved Savior. The language of his heart was, "If I forget *thee* O Jerusalem, let my right hand forget her cunning. If I do not remember *thee*, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy." Hitherto he had labored at his anvil alone, but now, he built a larger shop, hired a head workman, with others to assist him, and thus measurably released himself from the duties of the forge. But from that date his prosperity declined.—Though his business was enlarged, and his credit increasing, still the eye of the master was necessarily much of the time wanting among his concerns, and the consequence was, business was not conducted with that correctness, economy and faithfulness, requisite to make it profitable. By this mechanical department of his operations, he eventually suffered much loss.

During this period of worldly care, his sympathies, as a brother, were again called forth by the affliction of a beloved [half] sister. Like him she had been deeply stricken by the *manner* of their dear mother's death, and her surcharged spirit had drooped like the flowers of the field. She had just begun to revive from the long

melancholy,—had been recently married, and was looking forward with rational ground of hope, when suddenly her prospects were darkened, her hopes buried in the grave, by the drowning of her husband in the waters of Hoosic River. Mr. Covell immediately rode up to Mapletown, attended the funeral, and adjusted the affairs of his deceased brother-in-law, and brought his bereaved sister to his own house. There, in the bosom of his family, she found a welcome and a home, until in after years she was married the second time. Indeed his house was ever the home of his brethren, his kindred according to the flesh.

1803. The next session of the Association was attended at West-Stockbridge, Berkshire Co. Massachusetts. Article 7th of their Minutes:—"The committee charged with the missionary concerns reported, that during the year past, $34,98 had been contributed. That they had employed Elder Blood in a mission of ten weeks, through the country from Cayuga to the head of Lake Ontario. That he had received $30, and expended but $22,34 on his said mission. That he had made a particular and circumstantial report of his travels and labors, and the apparent hope of doing good, by sending missionaries into those parts. From which the committee conclude there is ample encouragement to continue our exertions to spread light and truth in the infant settlements of our States, and among the poor savages.—Voted that this Association do cordially approve of the doings of our said committee, and of the labors of our beloved brother Blood, and do heartily concur with them in opinion respecting further exertions of the same kind.

Resolved, That brother Blood be allowed to retain the balance remaining in his hands of the money he received of the committee.

Resolved, That this Association will continue to do all in their power to encourage the missionary business,

and for this purpose appoint Elders Peck, Blood, Webb, Hull, Craw, and Covell,—Deacons Rouse, Curtis, Matteson, Coman, Upham, and brother Jacob Ford, a committee to superintend the missionary concerns for the present year.

Article 16. Query from the 4th church in Shaftsbury: Is it just and equal, to fix it as an article in the plan of sending missionaries, that they shall bear all the burden of their missions, except the unavoidable expenses of travelling?

Resolved, That for the future we will leave it to the discretion of the committee, to allow the missionary such compensation for his services as they shall think proper, and report to the Association annually for their satisfaction—anything in our plan or constitution to the contrary notwithstanding.

In this, as in every session of the Association, much was required at the hand of Mr. Covell, and various were the appointments he was called to accept. He was still clerk of the missionary committee, and of the Association, and continued to be so, so long as he lived. Preparing the Minutes for publication and forwarding them to the churches, also uniformly devolved upon him. We gather still further from the Minutes. And first, by counting the accredited sums which the churches sent in to the mission fund this year, we find $78,94. The committee in their report, speak only of what they had received up to the time of this convening of the Association. Of course what was now remitted by the various delegates would be included in the report of next year. Light was breaking in, churches were awakening to a sense of their responsibilities, and beginning to respond to the sentiment, "Pray ye therefore the Lord of the harvest, to send forth more laborers into his harvest."—Elder Covell and Elder Warren were now selected, or rather indulged, to leave all for Christ's sake, and go

forth bearing the word of life to those who sat in the region and shadow of death.

Article 20. Voted, That our next meeting be at the Baptist meeting-house in Clifton Park. Appointed brother Covell to preach the introductory sermon, and in case of his failure, brother Hull. The Missionary Committee are to meet at Elder Peck's, the day before the meeting of the Association.

23. Voted the Rev. Mr. Ayer and his congregation the thanks of this Association, for the use of their meeting-house, and other expressions of politeness at this session. Appointed Elders Worden, Blood, Covell and brother J. Ford, a committee to wait on Mr. Ayer and present the same.

On the 23d of August, Mr. Covell commenced his contemplated tour. Deep must have been the love he bore his Savior, and strong the desires he felt, that the new settlements should be crowned with altars to the living God, or he could not thus have voluntarily foregone so much that makes life dear to man. By leaving his business he must suffer pecuniary loss; a companion justly endeared to him, was in precarious health; his children standing in daily need of his instruction and care; his people warmly attached to him, esteeming no preaching equal to his own, with many other considerations of usefulness, all conspiring to retain his feelings, and secure his presence at home. But what is even home, wife, children, business, friends or personal convenience, to one whose soul is filled with burning desire to proclaim the riches of God's free grace to a perishing world? He confided all these endearing interests to the care of that Redeemer whose grace had touched his heart, and whose providence had called him to go far hence unto the Gentiles. Cheerful was his obedience to the heavenly vision. The term of his appointment was

limited to three months, and after having visited the extent of the tour proposed, he set his face for home; but finding on his return route, calls and work that he deemed it a duty not to leave unattended to, he prolonged his mission to upwards of four months. On the evening of Friday, the last of December, he arrived at home. The Sabbath following was an intensely cold day, but the news of his arrival had somewhat spread, and considering the severity of the weather, many attended the meeting for public worship. He gave a succinct account of his tour and success, and at the close of the usual exercises, he remarked, that possibly some might be suffering from the inclemency of the weather, and he would give opportunity for any to retire that wished to, but if any felt disposed to remain for the purpose of hearing an Indian song, cold as he was himself, he would endeavor to give them one he had found in his absence. Not an individual left the house, and he sang in a clear and thrilling tone,

THE TRIUMPHS OF GRACE IN THE WILDERNESS.*

From realms where the day her first dawnings extends,
The Son of the gospel, in glory ascends!
Ye forests attend, while your children combine
In accents unusual, in transports divine.

Involv'd in uncertainty, darkness and death,
The clouds of destruction hung over our path,
Till yon rising splendor enlightened our way,
And pointed our steps to the regions of day.

A council, on high, has been held, to enquire
For help for mankind; and peace kindled the fire.
Provision is made for the nations distress'd;
And with the rich treasure, all lands shall be bless'd.

* By the writer, and other of Mr. Covell's intimate acquaintance, he is supposed himself to be the author of this hymn. If this opinion be erroneous, we would be happy to have it corrected.

The chain of salvation, let down from above,
Cemented by justice, and brightened by love:
The safety of hope, the conductor of grace,
Joins heaven and earth in its mighty embrace.

On high see our Jesus, the penitent's friend,
With banners of mercy, compassionate bend;
Inviting the wretched, rebellious and vile,
From ruin to flee, and repose in his smile.

The Prince of Salvation is coming, prepare
A way in the desert, his blessings to share:
He comes to relieve us from sins and from woes,
And bid the dark wilderness bud like the rose.

His reign shall extend from the east to the west,
Compose all the tumults of nature to rest,
The day-spring of glory illumines the skies,
And ages on ages of happiness rise.

The brute-hearted tempers of men shall grow tame,
The wolf and the lion lie down with the lamb;
The bear with the kine shall contentedly feed,
While children their young ones, in harmony lead.

The serpent shall dart all his venom in vain,
The rattle-snake, harmless, shall bask on the plain;
The infant shall play on the hole of the asp,
And, smiling, the folds of the cockatrice grasp.

No more shall the sound of the war-whoop be heard,
The ambush and slaughter, no longer be fear'd;
The tomahawk, buried, shall rust in the ground,
While peace and good will to the nations abound.

All spirit of war, to the gospel shall bow,
The bow lie, unstrung, at the tail of the plough;
To prune the young orchards, the spear shall be bent;
And love greet the world with a smile of content.

Slight tinctures of skin shall no longer engage,
The fury of jealousy, murder and rage;
The white and the red shall, in friendship be join'd,
Wide spreading benevolence over mankind.

Hail! scene of felicity, transport and joy!
Where sin and vexation shall scarcely annoy:
Rich blessings of grace, from above, shall be giv'n,
And life only serve for a passage to heav'n!

Roll forward, dear Savior, roll forward the day,
When all shall submit and rejoice in thy sway:
When white men and Indians, united in praise,
One vast hallelujah, triumphant, shall raise!

As the news of his return circulated, people poured in from all directions. Some to see a beloved friend and pastor, they had feared, from his protracted absence, was lost to them forever. Some to learn the success of the holy enterprize; and some to look upon a man that had performed such a wondrous journey,—and what to some seemed more wondrous still, that he had been in the midst of the Indians, and had returned unharmed.—While the tide of congratulation was yet flowing, a new occasion of rejoicing occurred,—the birth of a son, an only son. Much solicitude had been felt on this subject by many of Mr. Covell's friends. Hitherto his children had been daughters. Many had long been desirous to see one in the likeness of their beloved pastor, and now that their wish was gratified their joy was unbounded.—Neither was this event without its wonted effect on Mr. Covell's own mind. It was a new and powerful tie to bind him to the earth, and perhaps no father ever more intensely felt the endearing fetters twine about his heart. But still the *christian* triumphed over the *man*, and he still held himself as ready to do the bidding of his Lord and master as though he had stood lonely and isolate in

all the earth. To leave his family and suffer his business to decline, was at any time trying to his natural feelings, but he felt as did David, that he would not sacrifice to God of that which cost him nothing. He was doubtless permitted to take the eagle's wing, and from some exalted point of contemplation to survey the grand scheme of human redemption as it included man in all ages and through all time. With the solicitude of a yearning heart, he glanced his eye over the yet ungathered multitudes of every nation, tribe and tongne on all the face of the earth. And O, to bear some humble part in the agency of redeeming these precious millions to God, was worthy any sacrifice in his power to make. He who had said, "*leave* thy fatherless children, *I* will preserve them alive, and let your widows trust in *me*," had manifested himself a covenant keeping God, and that was sufficient whenever the occasion might require.

The rolling months soon brought the increasingly interesting anniversary, and according to appointment Mr. Covell preached the introductory sermon, from Prov. xxiv, 30—34: "I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw and considered it well; I looked upon it and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep: So shall thy poverty come as one that travelleth; and thy want as an armed man."

Article 8th of the Minutes says, "The committee charged with missionary affairs, reported, that during the year past, they have received ninety-nine dollars and twenty-two cents, including the surplus in the fund at our last session—that they had employed brother Warren of Salem, and brother Covell of Pittstown, in a mission

through the western country, from Cayuga to Long Point, on the north side of lake Erie, in the Province of Upper Canada. That brother Warren had spent upwards of three, and brother Covell upwards of four months on said mission, for which the committee had voted them fifty dollars each. That brother Covell had made a particular and circumstantial report of their travels and labors, and the prospect of success attending our exertions in those parts. And in particular, that in the town of Charlotteville, at Long Point, in Upper Canada, they baptized thirty persons, and gave them fellowship as a church in sister relation, and that the said church had sent a letter by them to the Association, desiring to be received into their connection, and to be visited by their ministers as often as possible, and that missionary labors may be continued in that Province.—And likewise, that a very large number of the inhabitants of that Province had sent by them a written request that a permanent mission might be established in those parts. And furthermore, that there is great appearance of benefit resulting from labors of missionaries among the savages, especially, the Tuscarora and Seneca tribes, where brother E. Holmes has been laboring for some time with a good degree of success, and that the chiefs of the Tuscarora tribe had sent by them a friendly "talk" in writing, to the Shaftsbury Association, thanking them for the notice they had taken of the nations of their color, and expressing their wishes for further instruction. From all which the Committee unanimously conclude that the prospect of advancing the Redeemer's kingdom in those portions of the wilderness is greatly brightened since our last report, and therefore, that there is not only additional encouragement, but a loud call for us to continue and increase our exertions in the missionary business.

Resolved, unanimously, That this Association do

cordially approve of the doings of our committee, and the labors of our brethren, Warren and Covell, as reported, and do heartily concur with them in opinion, that God in his providence, is loudly calling on us to continue and increase our exertions for the further promotion of the Gospel in those parts.

9. Therefore resolved, That we will do all in our power to encourage the missionary cause, and for this purpose we do appoint Elders Peck, Blood, Webb, Hull, Craw, and Covell, with brethren, Rouse, Upham, Daniel Rogers, Hendrix, Salmon Child, and Francis Choat, a committee to superintend the missionary business the ensuing year.

10. Called on brother Covell to read the letter from the church at Long Point, and the talk, from the chiefs of the Tuscaroras, alluded to in the foregoing report, and a speech delivered by him to the said Indians, which he accordingly did.

11. Voted to comply with the request of the church at Long Point, by receiving them into our connection, to be known in our Minutes by the name of the Baptist church of Christ at Charlotteville. It was also thought proper to send an answer to the talk from the Tuscaroras, and also to the letter from the church at Charlotteville, and the people in that Province.

The amount of missionary monies sent in by the churches at this session, together with some donations on the spot was $91,03½.

The committee charged with missionary affairs, have agreed to invite the liberality of their christian friends, and the public generally, for the encouragement of so noble and important an undertaking as that of spreading the gospel, and inculcating its maxims among the poor natives of the wilderness, and the destitute inhabitants of infant settlements. And for this purpose have directed their Clerk to furnish a number of subscription papers, not only to the members of said committee, but to such other brethren or gentlemen as may feel disposed to

unite their efforts in so laudable an undertaking, and to see that whatever monies are collected, by such subscription papers, or by private donations, are delivered to Deacon J. Rouse of Pittstown, the Treasurer of this committee, on or before the day next preceding the next meeting of the Association; and that credit is duly given to all who cast in their mites, either by way of subscription or private donation. The said committee have appointed to meet at the house of Daniel Noble Esq., at Hoosic Falls, the day before the next session of the Association, for the purpose of receiving such donations as may be presented, examining the reports of their Clerk and Treasurer, receiving the reports of missionaries, and doing whatever may be thought necessary in pursuance of the duties of their office.

By order of the Committee,

LEMUEL COVELL, *Clerk.*

Mr. Covell had proposed to have the Association divided, some years before, but the matter had been left for the consideration of the churches until now.

"Article 17. Took up the question respecting a division of the Association, and after mutual consultation,

Resolved, Considering the local situation of our churches, the distance that many must travel to attend our meetings, the vast expense attending the meeting of so great a number in one place, and that a majority of the churches have expressed a wish to have it divided, therefore if any number of the churches are disposed to form an Association by themselves in the course of the present year, and give notice thereof at our next meeting, they will have our fellowship in so doing.

At the request of a number of the delegates present, Voted, to publish in our Minutes that a convention will be held at the meeting-house of the First Church in Milton, Saratoga County, for the purpose of conferring on the formation of an Association on the west side of Hudson River, on the second Wednesday in August

next, at 10 o'clock A. M. Three churches were added to the body at this session, the one at Troy, which now numbered forty-one, with Elder Webb for their pastor, the one at Lansingburgh, and the one at Charlotteville, Upper Canada. The whole number was now forty-eight. Their ordained ministers were,

James Pettite,* 1 Canaan; Elisha Barns, 2 Canaan; Job Champion, Chatham; Peter Worden, 1 Cheshire; John Leland,* Aaron Seamer,* Josiah Godard,* Seth Jones,* 2 Cheshire; Asa Todd,* Chesterfield; Jehial Fox, Chester; Abijah Peck, Clifton Park; Jeduthun Gray, Great Barrington; Thomas Purrinton, Hadley; Clark Rogers,* Hancock; Amasa Brown, Hartford; Abel Brown, East-Hillsdale, Wm. Throop, Kingsborough; Elisha Langworthy, Lansingburgh; Hezekiah Gorton, Mayfield; Joseph Cornell, Jonathan Nichols, Milton; Elias Lee, Ballston Springs; E. Smith, Partridgefield; J. H. Ellice, Northumberland; L. Covell, 1 Pittstown; S. Hunt, 2d Pittstown; J. Finch, Providence; J. Hartwell, Sandisfield; J. Craw, Saratoga; S. Olmstead, Schodack; I. Matteson, 1st Shaftsbury; C. Blood, 2d Shaftsbury; Justus Hull, A. Baker, Berlin; Isaac Webb, Troy; D. Stark, Williamstown.

This was the last time they ever all assembled as members of the same body. The proposed convention at Milton was attended, and another at Galway, the January following; the results of which were, a seceding of several churches from the parent body, and a new organization, called the Saratoga Baptist Association.—All the churches west of the Hudson, excepting the one at Clifton Park, were incorporated into the new body. At their first session, they numbered 15 churches and 8 ministers. Elder Covell and several other ministers from the parent body met with them. Elder Covell preached with them from John i, 17: "For the law was

* Those with this mark* were not present.

given by Moses, but grace and truth came by Jesus Christ." He received several appointments from them, to visit other Associations with which they wished to open a correspondence, and finally was gratified with the following vote, recorded in the 15th section of their Minutes.

"Voted to recommend to the churches that they continue to contribute for the missionary cause, and forward their donations to the Shaftsbury Association, at their next session, by Elders Craw, Barber, and Finch."

As has been said, the church at Clifton Park did not unite with the new Association. Elder A. Peck, the pastor, did not wish to be separated from the precious band of brethren, with whom his soul had drunk such long and deep communion. Neither did his Shaftsbury brethren feel that they could yet spare him, as he was one of the most efficient members of the Missionary Board. The seceding churches also, on the same principle of preserving the concentration of missionary effort, concurred in the arrangement, so that the perfect harmony which had hitherto subsisted remained unimpaired.—The mission spirit had become a bond of perfect union, and to Mr. Peck, his dear brother Covell was dearest of all. From his hand, he had received ordination; with him he had set in deep absorbing counsel since the first formation of the missionary committee, and their hearts were knit together like those of David and Jonathan.—True, their lots were differently appointed. While one was called to go out and do valiantly for the Lord of hosts, the other was stationed to abide by the stuff. And most nobly has he performed his stewardship, defended the truth at home, and by his munificent donations, sent out the word of life to thousands. While nearly all his former brethren have fallen around him, he still survives and still proclaims the unsearchable riches of Christ Jesus to poor dying men.

Returning to our date of 1804, and the doings of that session, we note further, that Elder Gorton, of Mayfield, was appointed missionary for this year, on the same route Mr. Covell took the year before.

When the brethren came to hear the verbal account of Mr. Covell's mission, they were importunate with him, that he should publish his narrative, deeming that it would promote the blessed cause. Perhaps this will be as appropriate a place as any, for its insertion. It is rendered verbatim and entire.

CHAPTER IV.

"A Narrative of a Missionary Tour through the Western Settlements of the State of New-York, and into the south-western parts of the Province of Upper Canada: Performed by *Lemuel Covell*, of Pittstown, in company with Elder *Obed Warren*, of Salem, in the Fall of 1803: With an Appendix, containing several Speeches to and from the Indians.

TO THE CANDID READER.

Being frequently called upon to give a statement of the occurrences of my missionary tour with Elder Warren, and of the reception we met with in general; and being desirous of giving all the information in my power, that might afford any satisfaction to those who feel interested in the spread of the gospel and the enlargement of the Redeemer's kingdom—I concluded to publish a concise narrative of our travels, believing that such a narrative would be best calculated to give the desired information. I made known my mind on the subject to Elder Warren, my fellow traveller, and desired him to unite with me in the publication. He assured me that he would gladly unite with me in the performance, if it was in his power; but that his arrangements were such as would render it very inconvenient for him. For some time after this, I determined not to publish anything on the subject—fearing that the circumstance of my doing it separately, might be considered as the effect of arrogance, and be productive of unhappy consequences. But the repeated solicitations of a great number of my Christian friends, have occasioned a serious review of the subject. I have endeavored to weigh every circumstance

with as much candor as I am capable of; and, upon mature reflection, I can see no just reason why any should censure me for publishing what is really true—provided it can be, in any degree, beneficial to those who wish well to the cause of Christ, or in anywise subservient to the upbuilding of his kingdom. Whether these effects will attend the subsequent narrative, or not, depends entirely on the will of the Great Disposer of all things; and to Him I am heartily willing to submit the issue. That it may be, in some degree, useful to the lovers of mankind, and subservient to the cause of the Redeemer, is the sincere desire of

The Public's devoted Servant,

LEMUEL COVELL.

Pittstown, July 28th, 1804.

A NARRATIVE, &c.

On Monday, the 22d of August, Elder Warren arrived at my house, and at 5 o'clock P. M. preached a sermon at our meeting-house, from 1 Thess. v, 25. He had unfortunately taken a very heavy cold a few days before he set out from home, which so affected his lungs, that it was with great difficulty he could speak so as to be heard distinctly.

On the morning of Tuesday, the 23d, we set off from my house on our journey, and at 4 in the P. M., arrived at the Baptist meeting-house, in Clifton Park, where brother Warren preached a sermon on the benefits and pleasures of wearing the yoke of Christ. After sermon we went home with Elder Peck, and spent the evening in a very agreeable manner, and I believe for edification.

Wednesday, 24th—We rode about 30 miles, to Mr. Nicholas Rouse's, at Cobuskill, where we tarried all night.

Thursday, 25th—Rode to Wooster, a town to the south of Cherry-Valley, in the county of Schoharie.—This town is but newly settled, and the people very destitute of gospel privileges. There is a small Baptist church there; but they have no ordained minister. In the afternoon I preached a sermon to them: they seemed really rejoiced at our coming to visit them, and very desirous of the privileges of the gospel ministry. After preaching, we had a very pleasing interview with a number of the brethren, who stayed for some conversation. At evening, we went home with Deacon French, where we spent the night. I think, considering the des-

titute situation of these brethren, and their anxiety for maintaining a Christian travail, they are entitled to the assistance of such churches and ministers as have it in their power to lend them assistance; and, especially, to the notice of missionaries.

Friday, 26th—In the afternoon we rode, accompanied by Deacon French, and several of the brethren, to Cherry-Valley, where we heard a Mr. Farley, an open communion Baptist, preach. After his discourse was ended, the people seemed very desirous that one of us should give them a sermon. There was a person to be baptized, and we concluded, if time would permit, to comply with their request, after the administration of the ordinance. We repaired to the water, Mr. Farley administered the ordinance, and the people returned to the house, in order to hear preaching. Brother Warren being still afflicted with hoarseness, desired me to preach. I delivered a short discourse, from Rom. v, 1. Here we found a number of brethren of the open communion order, some of them very zealous and devotional. It was proposed to hold a religious conference this evening, to which all parties consented. We went and took supper with a Mr. Waldo, a Presbyterian brother, who treated us with the utmost civility, and refreshed us in a very hospitable manner. In the evening we repaired to the place appointed for conference, and had a very agreeable interview in religious conversation, prayer, and singing praises to the great Author of all things, and source of every blessing.

Saturday, 27th—We pursued our journey, intending to ride, this day, as far as Exeter. Part of the way we had the company of Mr. Farley, and some of his brethren, who were returning to Richfield, the place of their residence. We had considerable discourse with them, as we rode together, respecting their religious opinions,

especially that of open communion. When we parted with them, we agreed that one of us would preach with them on Monday next, at 4 in the afternoon. This evening we arrived at Deacon Hodge's, in Exeter. Deacon Hodge and his wife were formerly members of the church with brother Warren: they were much overjoyed to see us, and entertained us in a Christian-like manner.

Lord's-day, 28th—Brother Warren preached in Deacon Hodge's neighborhood, and I rode about 6 miles, and preached with Elder Palmer's people, in Exeter, he being absent. Here I met with a number of my former acquaintance and brethren: we enjoyed mutual pleasure in seeing each other, and had a happy season in social worship. I preached with them twice in the day time, and once at evening.

Monday, 29th—At 10 o'clock A. M., I preached at a school-house, near Deacon Hodge's, and after sermon baptized a woman. Here brother Warren met me, and after dinner we rode to Richfield, accompanied by Elder Tayler, of Burlington, Deacon Hodge, and a number of others, to meet with Mr. Farley, and his people. I preached a sermon to them in the afternoon, and brother Warren in the evening. After the evening sermon, we went home with Esq. Jeffords, and took lodgings.

Tuesday, 30th—We rode, accompanied by Elder Tayler, to Elder Vining's, in Litchfield. Elder Vining and his wife were greatly rejoiced to see us. Brother Warren preached in the neighborhood this afternoon. At evening we rode about 3 miles, to a school-house, where I preached to a pretty large assembly, who had collected upon very short notice. This was a time to be remembered with gratitude to the Giver of every good and perfect gift. After worship, brother Warren went home with Elder Vining, and I stayed in the neighborhood.—We parted this evening, in order to take different routes,

and agreed to meet the next Monday, at Cazenovia.—

Wednesday, 31st—I rode to Utica, where I preached in the evening. After sermon, had conversation with a Mr. Hubbell, who was desirous of being baptized. It was agreed to attend on the administration of the ordinance the next morning.

Thursday, Sept. 1st—At 6 in the morning the people collected, and I baptized brother Hubbell. Same day rode to Mr. Benjamin Brayton's in Trenton; went to see a Mr. Bull, with whom I had some business, and returned to Mr. Brayton's, and took lodgings for the night.

Friday, 2d—Returned to Utica, and preached in the evening.

Saturday, 3d—Rode to Paris, and preached at 11 o'clock, A. M. In the afternoon rode to Esq. Payne's, at Hamilton, and took lodging for the night.

Lord's-day, 4th—This day and evening I preached two sermons with the people in Hamilton, and had a most agreeable visit with Elder Hosmer and his brethren.

Monday, 5th—Rode to Cazenovia; found brother Warren preaching to a number of brethren, with great freedom, and the assembly deeply affected. After preaching, we had some conversation with some of them, concerning their situation. There is a church in this place, but they are few and weak, and destitute of a minister. They informed us that they were laboring under some embarrassments, on account of a labor they had taken with one of their members, which issued in his excommunication: that after he was excommunicated, he and a few disaffected members, had called a council, and complained to them against the church: that the said council had condemned the church, without giving them a hearing; and that the church were dissatisfied with the doings of said council, and wanted to be advised how to proceed. We advised them to send for a council

of ministers and brethren, and to invite the former council to attend the meeting, and see if matters could be brought to an accommodation. They agreed to hearken to our advice, agreed on a time for the meeting of said council, and invited us to attend it on our return—to which we agreed. In the afternoon we rode about two miles, to a school-house, where I preached a sermon to the people. After sermon, we went home with Deacon Covell, and spent the night.

Tuesday, 6th—We rode together as far as Pompey, where we parted, to meet again on Thursday, at the Salt-Works, at Onondaga. This afternoon I rode alone to Esq. Lamb's, in Pompey-Hollow, where I was most cordially received, and kindly entertained. There are a number of scattered brethren in this place, who are destitute of gospel privileges. I staid and preached with them this evening, and lodged at Esq. Lamb's. I was really affected to see a number of brethren, some of whom I had been acquainted with, in a destitute, scattered situation, thirsting for a preached gospel, and none to administer it to them.

Wednesday, 7th—I rode to the widow Jerom's, on Pompey-Hill, where I preached in the afternoon, and tarried all night. In this neighborhood, likewise, the people are destitute of a preacher, and some of them very desirous of enjoying gospel privileges.

Thursday, 8th—Rode to the Salt-Works, in Onondaga, where I met with brother Warren. At this place there is little or no attention paid to religion; but the people, generally speaking, lead a very immoral, and some of them a very dissipated life. There were a few individuals, however, who seem, at least, *willing* to invite ministers to preach, when they call to visit them. They invited us to preach—we consented—in the evening the people collected, and I gave them a sermon. Whether

it was for the sake of a novelty, or some other reason, I cannot say; but the people pretty generally came out this evening to hear preaching, and gave pretty good attention. I think missionaries would do well to visit them; for if they have no great relish for preaching, they certainly need it.

Friday, 9th—We rode to Col. Lawrence's, in Marcellus. In this town they have no settled preacher. There are some Baptist brethren, but the greater part are Presbyterians. Elder Warren preached in the evening, and they were very desirous that one of us should tarry with them over the Sabbath. After conferring between ourselves, we concluded to gratify them—Elder Warren concluded to go as far as Aurelius, and I consented to stay with the people in Marcellus.

Saturday, 10th—Brother Warren left me, and I went and made a visit with some brethren in the western part of Onondaga. There is no church in this place, but a number of brethren, who live remote from any place of stated worship, and keep up meetings every Sabbath among themselves. They are destitute of preaching, unless some minister visits them occasionally, which is not very often the case. I spent the day in visiting them and preached with them in the evening.

Lord's-day, 11th—Preached twice with the people at Marcellus, and in the evening rode to Capt. Hatch's, in Aurelius, where I preached a sermon, and stayed all night. The people in this neighborhood are destitute of stated preaching.

Monday, 12th—I rode to Elder Irish's, who lives in a part of the town of Aurelius, and at 4 in the afternoon, preached with his people. After sermon, returned to his house for lodgings. Here I again met with brother Warren. This evening was rendered peculiarly agreeable, by the company of a number of brethren in the

ministry, who happened, providentially, to meet us at Elder Irish's. We had a long conference in the evening, upon the state of religion in this part of the western world, and received information concerning some matters of difficulty in the church at Scipio, which had occasioned a division in said church. After a lengthy conference, we agreed to attend a council at Scipio, on our return.

Tuesday, 13th—We rode, accompanied by Elder Seba Norton, to the town of Phelps, which lies about 15 miles west of the Cayuga lake. We put up at the widow Oaks', and I preached a sermon in the evening to a few people, who came together upon very short notice. We are now in a part of the country, where, generally speaking, the people are very destitute of preaching, and many of them very desirous to hear it. The people in this neighborhood were very anxious that one of us should stay and preach with them the next day. Brother Warren, finally concluded to stay.

Wednesday, 14th—I left brother Warren, and rode to Bloomfield, and put up at brother Lyon's, where I had a most precious time in preaching to a small assembly, who collected on very short notice. There is a Baptist church in this place, who have a settled minister, by the name of Goodale, a very fine man; but the members of the church live very scattering, or, at least, many of them live remote from their place of meeting.

Thursday, 15th—I had a very agreeable visit with a number of the members of the church, and with some persons who appeared to be under serious awakenings.—In the afternoon I preached with them; and in the evening rode back about four miles, and preached at Esq. Jemmison's, in Canandaigua, who is a very respectable member of a Baptist church, which is destitute of stated preaching. Here I met with brother Warren. We

spent the night together at brother Jemmison's, and the next morning rode to brother Lyon's, at Bloomfield, where we spent the day in the most agreeable manner, with the family, and some others who came in to see us. In the evening we went to a house where brother Warren had appointed to preach. We found a pretty large assembly collected. Brother Warren preached a most excellent sermon: after him, I delivered a discourse.—They sat with great patience, and many of them, seemingly, with pleasure. This was a solemn meeting. In this place we discovered that the Lord was carrying on his work of grace, in the conversion of sinners.

Saturday, 17th—This morning, very early, a brother Chapman called, to inform us that a young man at his house had obtained a hope of the pardon of his sins, the day before. He seemed almost overcome with joy, and insisted on our calling to see the young man before we left the place. After offering up solemn prayer to God, for his protection and blessing, we took an affectionate leave of brother Lyon and his family, and went home with brother Chapman; where we found the young man, and a number of brethren, who had collected on his account, praising and magnifying the Lord for his goodness; while several young people were much affected with a sense of their sins. This was a solemn, joyful season. Oh! How beautiful the work of the Lord appears! "Well may we praise him: all his works are perfect." After some time spent in conversation, we commended them to God by solmen prayer; and, after exhorting them to continue steadfast in the faith, took leave of them, and pursued our journey as far as Charleston, where brother Warren stopped, in order to spend the Sabbath, and I proceeded as far as Elder Firman's, in Hartford, on the Genesee river—who received me joyfully; and we spent the evening with peculiar pleasure, in religious conversation.

Lord's-day, 18th—This day I preached two sermons with Elder Firman's people, in two different places; and at evening brother Warren arrived, and preached in the same neighborhood.

Monday, 19th—We left Elder Firman's, crossed the Genesee river, and rode together to a small settlement, called Ganson's settlement; where brother Warren stopped to preach in the evening, and I rode alone to Batavia, a small village, about 24 miles west of Genesee river; where I preached in the evening, and stayed all night.

Tuesday, 20th—Brother Warren arrived about eleven o'clock in the morning; and about 1 in the afternoon, we set off to ride through what is called the Eighteen-Mile Woods. We had not proceeded far, before it began to rain. This was the first time we had any rain to ride in since we left home. We were in the wilderness, without house or shelter, all the afternoon; and most of the time it rained excessively. We were soaked to the skin with water, and had very muddy riding. A little after sun-set, we arrived at a tavern, just at the end of the long woods, kept by a Mr. Van Deventer. Here we found the house full of people, who had been doing town business, and were detained by the excessive rain; many of whom lived at such a distance, they could not get home that night. When we arrived, they were in a very high and merry mood—some singing foolish songs—some laughing loud—some swearing—and some almost helpless: all seemed to feel, more or less, the effects of whisky. In the midst of such a revel, we could not expect to enjoy much tranquillity. We were determined, however, to try how far a portion of *truth* might prove an antidote to the disorder that seemed so prevalent among them. As soon as our poor, suffering horses were provided for, we informed the people of the house that

we were missionaries; and that, as Providence had cast our lot among them for the night, we were willing to preach to them, if they were disposed to give their attention. The landlord made known to them our proposal, which had its desired effect. Their carnal mirth stopped, almost in an instant:—they expressed a willingness to hear preaching; and within fifteen minutes, there was almost a profound silence, in place of so much noise and confusion. As soon as the necessary preparations were made, I went to preaching, in wet clothes, without changing a single article of them for dry ones; and had a very comfortable time in preaching, and a very attentive assembly. After sermon, a few of them went away, and the remainder treated us with all the civility and respect due to our character. This we venture to record as one evidence of the benefit resulting to society from a preached gospel, even in this world. That which will calm such tumultuous assemblies, so that sober men can enjoy peace, must be truly beneficial.

Wednesday, 21st—We rode to Buffalo, a small village, at the mouth of a creek of that name, just at the foot of Lake Erie; where, to our inexpressible joy, we met with Elder Elkanah Holmes, missionary to the North-Western Indians, and his lady, who received us with the utmost civility. This, however, was not the place of their residence—that being at Fort Slusher, about 27 miles down the Niagara river: but Elder Holmes was waiting at Buffalo for an answer from the Seneca nation of Indians, who were holding a council at their village, about 5 or 6 miles up the Buffalo creek, on the subject of building a house at their said village for public worship, and for educating their children.—We intended to have crossed the Niagara river, into the province of Upper Canada, the next day; but Mr. Holmes was not willing we should leave him till he had received

his answer from the Indians; and we also had a mind to stay and hear it. We put up our horses where they might be recruiting a little, and spent three days in this place; during which time, we preached twice to the people, and had much agreeable conversation with Mr. Holmes. There is no stated meeting for religious worship held in this place, nor any religious society formed.

On Saturday, the 24th, Red Jacket, the chief Sachem of the Senecas, waited on Mr. Holmes, to inform him that they had pretty much got through with their consultations, and concluded to have the house built. After hearing this message, we took leave of Mr. Holmes, and agreed to attend with him, at the Tuscarora village, the next Saturday. This afternoon we crossed over to Fort Erie, in the British dominions, and put up at Doctor Chapin's, a gentlemen from the State of New-York, who resides there. The Doctor and his lady treated us with the utmost friendship and hospitality.

Lord's-day, 25th—We went about two miles down the river, where the people were notified to attend public worship. There was a pretty large assembly, considering the situation of the place; and the people gave very strict attention while we both preached—the one in the morning, and the other in the afternoon.

Monday, 26th—We set out this morning upon a tour down the river, and spent the week, till Friday night, in riding and preaching from one place to another, along the river and in its vicinity. In the course of this week we formed an acquaintance with a number of people, who treated us with the utmost friendship and hospitality, and did everything in their power to afford us such information and assistance as was necessary and useful to us in the prosecution of our mission. Among others, a Mr. Archibald Thompson, who lives at Stanford, about 7 or 8 miles below the Great Falls, was peculiarly ser-

viceable to us. He nursed our horses in the best manner—found us horses to ride, accompanied us himself where we went, in many instances: in short, he seemed anxious that nothing should be lacking on his part to render the place agreeable to us, and enable us to be serviceable to the people. Besides him, many others in the same place were very kind. About two miles from the village of Newark, lives a gentleman, by the name of Sweezey, a member of the provincial parliament in this province, who distinguished himself as our friend. On Friday of this week, brother Warren preached at his house, by his particular request. While we were there, we were treated with peculiar friendship; and at evening, he and his lady accompanied us to Queenston, where we had an appointment for evening preaching.—After worship, when he took his leave of us, he insisted we must visit him again before we left the province; and solicited hard that one or both of us should preach at Newark, as soon as we could make it convenient.—This night we lodged at a Mr. Rose's in Queenston, where we received every mark of friendship that could be shown. Mr. Rose and his lady were formerly from New-England; they are neither of them professors of religion, but they behaved towards us in a Christian-like manner.

Saturday, Oct. 1st—This morning we crossed the Niagara river, at Queenston Ferry, and went about half a mile up the river, to a Maj. Beech's, where we met Elder Holmes, and went with him to the Tuscarora village, about three miles from this place. We spent the afternoon very agreeably, with the Indians, and at evening returned to Maj. Beech's and took refreshment. Brother Warren crossed the river again this evening, in order to spend the Sabbath at Stanford, and I concluded to stay and spend the Sabbath with Elder Holmes, among the Indians.

Lord's-day, 2d—After breakfast we went to the village; the Indians, at their usual time, assembled, and Elder Holmes delivered them a very excellent discourse, which was interpreted to them in due order. After a short pause, I delivered them a speech; signifying, that, as I was sent out by the *Shaftsbury Association*, as a missionary, I had called to see our Indian brethren, and form an acquaintance with them; and, if it met their approbation, to instruct them in the gospel. I was answered by their Chief Warrior, in a short, but very pertinent speech, expressive of their thanks to the Great Spirit, for putting it into the hearts of the white people to visit them, and instruct them for their good; and likewise to my brethren, for sending missionaries to visit them, and to me for calling to see them; and, at the close of his speech, informed me, that his nation would be very glad to have me spend some time with them before I returned home. I agreed to preach to them, on my return from Long Point, in three weeks from this day. We then took leave of them, returned to Major Beech's, and took some refreshment; and at 4 in the afternoon, I preached to the white people, at a Mr. Cook's, in the same neighborhood; and in the evening at Queenston, on the other side of the river.

Monday, 3d—This morning I joined brother Warren at Mr. Thompson's, in Stanford, in order to pursue our journey towards Long Point. To give a particular detail of all the occurrences of each day we spent in this province, would far exceed the intended limits of this narrative: I shall, therefore, content myself with giving a general view of the whole. We had, in the course of the last week, formed an acquaintance with an old Baptist brother, by the name of Sloot, who was peculiarly serviceable to us in affording us information as to many places we had occasion to visit. He accompanied us on

our journey: we rode from place to place, and preached as often as time would admit. The people, in almost every place we visited, were very anxious to hear preaching—would run together, on the shortest notice, and many of them seemed very much affected with what they heard. We found no church of the Baptist order, though there were a number of brethren in several places. There had, a few years since, been a Baptist church at the Thirty-Mile-Creek, near 30 miles from Queenston; but they have pretty much lost their visibility, although a number of the members still reside there. We found several societies of the Methodist order, who in general were very friendly, and some of them seemed very glad to hear us preach: in particular, at Burford, a little beyond the Grand River, we found a large society of them, who treated us very kindly, and were very solicitous for preaching. While I made a short visit at Burford, brother Warren made a visit with the Mohawk Indians, on the Grand River, preached to them, and was very civilly treated by them. The savages are the most civil people in the world, in time of peace; and are a living example for the imitation of white people, in point of good manners!

On the evening of Saturday 8th, to our great joy, we arrived at the Long Point settlement, where we were most joyfully received. At this place we found a number of Christian brethren, who had lived a number of years without the privileges connected with gospel ordinances, for want of an administrator. They had frequently sent the most pressing requests to one and another, but had always been unsuccessful. The candid would not censure a people thus situated, if, on obtaining the long wished-for opportunity of receiving the administration of those sacred ordinances, they should discover a little innocent enthusiasm: this was the case with them;

and I should set him down for a *stoic*, who would not have been moved into some degree of terderness at the solemn, pious ecstasy, that appeared among them during our stay: in short, all descriptions of people seemed affected, in a greater or smaller degree, (although everything was conducted with decency and good order,) and I should depart from truth, if I were to say we did not ourselves share pretty largely in the ecstatic joy which seemed to prevail in every direction. They had previous notice of our coming, and were in some measure prepared to receive us. There are two brethren who improve in public in that country, by the names of Finch and Fairchild.* Brother Fairchild resides at some distance from the body of the brethren, but visits them at times. Brother Finch lives among them, and labors with them steadily; but neither of them are ordained, and when we arrived there, brother Finch had never been baptized. The two brethren above mentioned, met us about 15 miles from the settlement, and accompanied us there. We spent nine days in the place, every one of which was taken up in preaching and other religious exercises. The people laid aside all worldly business, except works of necessity, and attended meetings in crowds every day during our stay.

In those nine days, we preached 17 times, and heard brother Finch once—baptized 30 persons—gave them fellowship as a church—assisted them in doing some business in church matters, and administered to them the Lord's supper.

Monday, 17th—This morning we took an affectionate leave of them, and rode to Burford. Brethren Finch and Fairchild accompanied us. The next morning I took leave of them to return to Queenston, and brother

* Mr. Covell in a subsequent tour assisted in the ordination of both these brethren.

Warren set out on a tour to the River Retrench, in company with those two brethren. On my return, I preached at a number of places, where I had left appointments as I went out; and on the evening of Friday, 21st, arrived at our friend Thompson's, at Stanford.

Saturday, 22d—This morning I went to Queenston, crossed the river, and went to Maj. Beech,'s, where I met with Elder Holmes, after an absence of three weeks, and went with him to the Tuscarora village, and had a pleasing interview with the Indians. At evening we returned to Major Beech's, where we met with a Mr. Palmer, a Baptist minister, from Peeks-Kill, accompanied by a Deacon Bentley, from the same place, and a Mr. Marsh, from New-York, with whom we passed the evening very agreeably.

Lord's-day, 23d—After breakfast we all went to the village, where we met a pretty large collection of the Indians, and a number of white people; when, for the first time, I preached to my Indian brethren, by an interpreter. We spent some time with them, after preaching, and then returned to Mr. Cook's, where I preached at 4 o'clock, and spent the night.

Monday, 24th—According to previous arrangement, I crossed the river, and went in company with our friends from New-York, and Mr. Thompson, to Newark, where I preached in the evening, and went home with my friend, Mr. Sweezey, for lodgings. The next morning I tarried with him till my company arrived, when I bid him and his family an affectionate adieu, after receiving the most pressing solicitation to call on him, if I ever came that way again, and his kind wishes for my prosperity and safe return home; and rode to Queenston, where we parted with Mr. Thompson, crossed the river, and proceeded to Elder Holmes', at Fort Slusher. I spent the remainder of the week with great satisfaction,

at this place; preached once, and made preparations for a council with the Indians on Saturday. Elder Holmes and his lady treated me with every mark of friendship and hospitality.

Saturday, 29th—Elder Holmes accompanied me to the village, where we held a council with the Indians: I gave them a talk in writing, and agreed to meet them in council the next Monday, to receive their answer.

Lord's-day, 30th—I preached to them again, and had much conversation with them, after preaching; and then went across the river, and preached in the evening, at Mr. Thompson's, at Stanford, where, to my great joy, I met with brother Warren, after an absence of almost a fortnight. The account he gave me of his tour while we were apart, added greatly to my joy and encouragement.

Monday, 31st—Brother Warren went to Newark, and I, according to agreement, crossed over to the Indian village, where I met with Elder Holmes, held the proposed council with them, and received their talk, to be presented to the *Shaftsbury Association.* After our council was concluded, I took a solemn and affectionate leave of them, and returned to Queenston, in company with Elder Holmes, and lodged at Mr. Rose's. The next morning we went to Mr. Thompson's, and spent the day very agreeably; and at evening Elder Holmes preached a most excellent sermon on the nature of gospel preaching. After worship, brother Warren arrived, and we all spent the night together.

Wednesday, Nov. 2d—This morning, after prayer, we had a solemn parting with Elder Holmes, and Mr. Thompson's family, and rode to Fort Erie, where we crossed the river, and spent the night at Buffalo.

Before I proceed any further in my narrative, I would beg the attention of the reader to a few remarks on the

situation of the people in that part of the province of Upper Canada which we visited.

Fort Erie is at the foot of *Lake* Erie, just where the Niagara river falls out of that lake. In the neighborhood of this fort is a pretty large settlement, and the people entirely destitute of a preached gospel. The village of Newark lies on the south shore of Lake Ontario, just where it receives the Niagara River. There is an extensive settlement contiguous to this village, and the people almost without gospel privileges. There is a Mr. Addison, an Episcopalian minister, who lives not far from Newark; and a Mr. Young, a Presbyterian, who lives in town; otherways the people are entirely destitute, unless now and then supplied by the Methodist riding preachers; and that very seldom. The distance from Fort Erie to Newark, is upwards of 30 miles, and all the way pretty thickly inhabited on the river; and, in many places, large settlements back *from* the river. At the mouth of Chippeewa Creek, a little above Niagara Falls, is a large and thick settled neighborhood, (almost a village,) and a settlement of considerable extent up the said Creek. A town by the name of Stanford lies on the river, a little below the Great Falls, that is pretty large, and thickly inhabited. In this town there is a Mr. Eastman, a Presbyterian minister, who preaches statedly in three different places. The village of Queenston is situated on the bank of the river, about 7 miles above Newark: in its vicinity is a pretty large settlement; and within two or three miles, a small village, at the Four-Mile-Creek. These two villages, and the adjacent settlements, are entirely destitute of stated preaching.—From Queenston goes the main country road to the head of Lake Ontario, which is upwards of 50 miles; and thence, one way, round the head of said lake, to York, &c., and the other way, to the Grand River, where it

takes various directions, and leads the traveller through an excellent country, of vast extent, and many settlements formed, and rapidly increasing. From the Grand River the main road keeps on to Long Point, on the north shore of Lake Erie, upwards of 100 miles from Queenston. In the whole of this extensive country, from the Niagara River to Long Point, in one direction, to the River Retrench, the Governor's Road, &c., in another, and to York in a third, according to the best information we could obtain, there are but six ordained preachers, of any denomination, except the Methodists, and not many of them. Besides the two Presbyterians, and one Episcopalian, already mentioned, there is a German, of the Lutheran order, settled about 10 or 15 miles from Queenston, (his name I do not recollect) a Mr. Phelps, an Episcopalian, not far from the head of Lake Ontario, and a Mr. Culver, a Presbyterian, about 10 or 15 miles from Long Point; he is not, however, settled with any particular people, and being old and superannuated, does not preach very often.

The people are chiefly emigrants from the United States, although there are a considerable number from Europe. They have been educated in different principles and habits of religion; but I venture to assert, they show as little bigotry to any particular sect, as any people that can be found on earth. The preacher that appears and behaves in character, is sure to obtain a hearing, both from high and low, from ministers and people, where proper notice is given. It is not to be supposed, however, that they have no preference as to particular systems; but being in a destitute situation, many of them are glad to hear preaching from any man of good character. In one respect they are like people in every other place; some are very inattentive to anything of a religious nature, while others are very desirous of being instructed;

and I may say, without exaggerating, that a great proportion of them appeared very much engaged, and very anxious to hear the gospel. As a testimony of this, they sent a written request to the *Shaftsbury Association*, praying them, in the most pressing terms, to send more missionaries into that country; and, if possible, to settle one permanently there. To this request more than 150 persons, many of them in eminent stations, affixed their signatures; and the number might have been greatly augmented, if it had been thought necessary. In short, there appeared a *general* solicitude for a preached gospel.

The mission of Elder Blood, according to appearance, was attended with many happy consequences; especially in rousing the attention of the people in many places to hear preaching; and I hope, in some instances, to their everlasting good. Mr. Dunlap and Mr. Proudfit have each made a tour in that country, and have left evident traces of their usefulness. May the Lord of the harvest send more faithful laborers!

And shall we, my Christian brethren, stand idle, or look on with cold indifference, while God, in his providence, is loudly calling, "Go ye into the vineyard, and whatever is right I will give you?" No; let us awake to a sense of the importance of the object—let us take warning by the admonitions of Heaven, and be encouraged by his promises: "The idle soul shall suffer hunger—The willing and obedient shall eat the good of the land." Let us not be content to dwell in our ceiled houses, and see the house of *God* lie neglected; or indulge ourselves in sloth, till the clouds of just indignation shall blacken over us, and burst in one awful storm of judgments on our guilty heads!

But, it will be answered by some, this is mere enthusiastic declamation. I answer, let such go and see for

themselves; and if they have the least degree of true religion at heart, they will share more or less in the same kind of enthusiasm. But, say some, have we not enough to do at home? Is there not work enough for all our ministers, without going to Canada? And do we not need their number greatly increased among ourselves? So the *miser* would interrogate, if a few pence were called for to promote a public good. But suppose there *is* work enough for all our ministers, and more if we had them, among ourselves; shall we indulge that selfishness, so contrary to the genius of the gospel, that we will not consent for those who are entirely destitute, to share with us in the privileges we enjoy? Let such niggardliness never be indulged by those who profess the Christian religion. What is 50 cents per year, to be devoted for the spread of the gospel? One pound of tea and one of sugar the less in the course of the year, would more than amount to it; or, what would be of far less consequence, one ribbon the less! And if each professor of Christianity in this country would contribute half that sum annually, what a *fund* would be raised for the promotion of the greatest good! And what an infinite satisfaction would each liberal soul enjoy, in the thought of having cast in a mite into the treasury of the house of God!

On our return from the province of Canada, let me invite the reader to call, and make a short visit with the poor savages. Elder Elkanah Holmes is appointed by the New-York Missionary Society, as a missionary to the north-western Indians. His labors have been chiefly with the Senecas and Tuscaroras; and much the greater part of the time with the latter. The greater part of the Senecas are well inclined to receive the gospel, and the maxims of civilization; though there are some of them opposed to it, which causes some trouble, and, in some

degree, retards his success with them: notwithstanding, the balance of circumstances is much in his favor with *them*. With the Tuscaroras he has been much more successful. In less than two years, he has had the happiness to prevail on them to abandon many of their savage notions: they have entered into solemn covenant with him, to abstain from the use of spiritous liquors, of all kinds; to observe the Sabbath as a day of religious worship, and to do everything in their power to restrain licentiousness among the rising generation, and become acquainted with the Christian religion. To this covenant they adhere, with a scrupulosity that might be an admonition to white people. There is a very convenient house erected in their village, (at the expense of the State) for the purpose of meeting for worship and educating their children. They have an English school taught by a young Indian, who has a good share of English learning, and is a very sober, respectable man. The solemn and orderly manner in which they attend public worship; the correctness and melody of their singing, and the solicitude and affection with which they listen to a preached gospel, afford incontestible evidence of the success of *his* labors among them; and, at the same time, hold out the strongest inducements to prosecute the missionary business among other tribes of the same color.

I do not say these things merely for the sake of praising our brother Holmes: the conscious pleasure he enjoys in contemplating that his labors have not been prompted by selfishness, nor prosecuted with indifference, together with a view of the success attending them, evincing that Heaven approves his undertaking, must afford him infinitely greater satisfaction than the praises of my feeble pen. But my design is, if possible, to engage the attention of my Christian brethren, in general, to an under-

taking so laudable in its nature, and hitherto so beneficial in its effects, as to render it worthy the attention of all who love our Lord Jesus Christ, or have any true desires for the good of souls.

The great commission which Christ gave to his disciples, to "*Go*, and teach all nations," &c. holds good at present, and will forever, and is equally binding on all gospel ministers. The apostles might, undoubtedly, have found full employ at Jerusalem, in leading and comforting the brethren, without going abroad: but it was not the will of God they should continue in so small a circle; nor could they have complied with the injunction of their commission in so doing: but, while some of them tarried there, others went to visit the Gentiles; and by such means the gospel was spread.—In short, the progress of the Christian religion, from place to place, has uniformly been by the labors of itinerants, or missionaries; and must continue to progress by the same means, (so far as human means are necessary,) through the whole world.

Once more. It is the command of God that those who go on this warfare should be provided for by those who profess to be friends to his cause. How inconsistent, then, is it with our professions of regard for the upbuilding of the Redeemer's kingdom, and for the good of souls, to be unwilling to spare our ministers, now and then, to go and bear the glad tidings of the gospel to distant climes; or, if we coldly consent for them to go, to send them unprovided for! Such a spirit is very different from that which actuated the saints in primitive times; and is directly contrary to the command of Heaven, and to the genius of the gospel.

Let us, then, awake universally, and use our utmost to send the gospel to the western boundaries of our continent. While we are praying for the spread of the

gospel—for the enlargement of the empire of the Redeemer—and for the conversion of the heathen—let us cast in our mite, as the Lord hath prospered us, for the attainment of those glorious ends. Let not our practice contradict our prayers, nor put us to the blush at the throne of grace!

The providence of God is loudly calling upon us to be up and doing—the earnest solicitations of the poor savages chide our slothfulness—and the hope of success is sufficient to prompt our zeal. Already has the holy fire begun to kindle in the hearts of many: may it soon become a universal flame!

To return to my narrative. On the morning of Thursday, the 3d of November, we left Buffalo, and pursued our journey homewards. We called at most of the places where we preached on our way out, and in many where we had not. On arriving at Bloomfield, we found the work of the Lord going on, in a very comfortable manner: many young people, and some others, had been made to rejoice in the pardon of sin, during our absence. I made a two-days' visit in the neighborhood, while brother Warren took a different route. The weather was now very uncomfortable; but no inconvenience was sufficient to prevent the people from attending meetings for worship. Their hearts were on fire! I preached with them four times, and then took a most affectionate leave of them, and rode to Canandaigua, made a visit with the brethren there, preached with them 3 times, and left them, though with real regret.

On Wednesday, the 16th, I joined brother Warren again, at Scipio, where, according to appointment, we attended a council. From Scipio we took different routes, and preached chiefly in places where we had not visited before, till we met in Onondaga, the Monday following.

Wednesday, 23d—We this day arrived at Cazenovia, where, according to agreement, we attended a council, in order to settle some difficulties between the church and some individuals; and to give them advice in certain matters. I have reason to believe the meeting was in some degree beneficial. At this place we met with Elder Peter Ph. Roots, Elder Hosmer, and several brethren in the ministry, with whom we had a very agreeable interview.

Thursday, 24th—We parted this morning: brother Warren went to Hamilton, and Elder Roots and myself spent two days in visiting and preaching in Cazenovia, and its vicinity. The people in this part of the country are pretty much destitute of preaching, and seemed very desirous to hear.

On the morning of Saturday, the 26th, we were joined by brother Warren, and rode in a very uncomfortable snow-storm, to the boundaries of Oneida, where we parted; brother Warren intending to spend the Sabbath in Oneida, and then pursue his way immediately home, without joining me again. Brother Roots intended to spend the Sabbath in Westmoreland, and agreed to meet me at a certain place in that town, on Sunday evening, and spend the ensuing week with me. After parting with them, I rode to Mr. Sargeant's, at New Stockbridge, and spent the night and ensuing day with him and the Indians—preached twice to them, and at evening rode to Westmoreland, met Elder Roots, and preached an evening sermon.

We spent Monday and Tuesday, 28th and 29th, in different neighborhoods in the town of Westmoreland, in visiting and preaching; and on Tuesday evening rode to Whitestown, where brother Roots put up at Elder Parsons', and I rode to Utica, and preached an evening sermon.

Wednesday, 30th—Joined brother Roots, at Elder

Parsons', where we took dinner, and then rode to Utica, and spent the remainder of the day, and evening. The remainder of the week, till Saturday, we spent in visiting and preaching in different neighborhoods, in Deerfield and its vicinity; and on Saturday, the 3d of December, we parted, and I rode to Whitestown, where I held a conference with the people, and tarried the night with Elder Parsons.

Lord's-day, 4th—I preached in the morning at Whitestown, and in the afternoon at Utica; and at evening had a very agreeable religious conference with the people at Utica.

On the morning of Monday 5th, I set out on a tour down the Black River. I rode upwards of 100 miles down said river, the most of the way very thickly settled, and almost entirely destitute of preaching, except by missionaries. I spent about two weeks on this tour, and preached and visited in a number of places, and found the people very desirous of enjoying gospel privileges. I think it is the duty of missionaries to visit those infant settlements, till they can be otherways supplied with a preached gospel.

After performing this tour, I made my way homewards, as fast as possible, considering the badness of the travelling. I preached occasionally, and made several short visits on the way; and on the evening of Friday, the 30th, to my inexpressible joy, I arrived safely at my own house, in Pittstown, and found my family in health, after an absence of 129 days: in which time, I had travelled more than 1600 miles; preached 125 sermons, and baptized 21 persons; besides visiting, holding several conferences with the Indians, and many with the white people, in different places—attending one ordination, and several councils on other occasions.

APPENDIX.

THE reader will recollect, that mention has been made of a council, held at the Seneca village, on the subject of building a house at said village, for public worship, and for educating their children; and that Elder Holmes was waiting for their answer, when we arrived at Buffalo. This council was occasioned by the opposition of a part of the nation, headed by a certain influential *Chief*, by the name of *Obail*, and a brother of his, who pretends to be a prophet, against the building of the house, receiving any books from the white people for the instruction of their children, or hearkening to the gospel and the maxims of civilization. At this council, the principal chiefs of the Onondaga and Cayuga nations were present. The object was to effect a reconciliation between the two contending parties, so that the house might be built, the missionary received, and the nation instructed in the principles of the gospel and civilization, by general and amicable agreement. Much depended on the result of this council. The famous orator, *Red Jacket*, was a strenuous advocate for receiving the gospel and building the house; and a majority of the nation were on his side. After counselling together on the subject upwards of ten days, they came to a conclusion to have the house built; and invited Mr. Holmes to meet them at their council-house, where Red Jacket delivered him the following speech, in the presence of the nation, and of the gentlemen hereafter named, who committed the same to writing, as appears by the annexed certificate, bearing their signatures.

A SPEECH,

Delivered by RED JACKET, *a Sachem of the Seneca Nation of Indians, in Council with the principal Sachems of the Seneca, Onondaga and Cayuga Nations, to the Rev.* ELKANAH HOLMES, *missionary to the North-western Indians.*

Father—

We thank the Great Spirit above, for the opportunity of meeting together this day. We are sorry that we have made so many delays on our part, and for not letting the Missionary Society know our minds before.

Father—We are sorry that you have been detained so long on our account. We have now made up our minds, and concluded, in a general council, that hereafter there shall be no difficulty arising on our part.

Father—We have heard the advice which you have repeatedly given us, and have taken it coolly into consideration, so that all our people may understand it. Your customs are different from ours: We agree to yours; but are not content to forget some of our own customs, which have been handed down to us by our forefathers.

Father—Some years ago, the reason which we assign for our forefathers not laying hold of the gospel, and the customs of the white people, is, that they supposed that they inhabited a tract of country sufficiently extensive to render them independent of the white people; but you passed by and looked over us, and went to visit more western nations.

Father—Our friends, the Indians, have found the evil of not attending to good advice. For instance, here are a number of different nations—Delawares, Tuscaroras, and others—who, from a want of education and a knowledge of your customs, have been deceived by the white

people, and become their slaves, and have been seen at their doors, cutting wood and making brooms, to earn their bread; when, if they had followed the customs of their forefathers, they would have known better, and would not have been there.

Father—This is the reason why we *gradually* comply with what the Missionary Society has recommended to us, that we may not be deceived and taken advantage of, like those we mentioned before. We have great hopes from the information we have received from the young Chief, whom the Missionary Society have now under their care, that he will be of great service to us, and be able to read our papers, and explain all writings which we may receive from the Missionary Society, or on any other business.

Father—It has been recommended to us by your great Chief, General WASHINGTON, that we should be united as friends and brothers, and learn to cultivate the soil, and attend to everything that would be for our comfort and happiness.

Father—You have been sent here by a number of those who wear the same cloth with yourself: Their good intention in sending you among us was to open our eyes, and to instruct us in those things which will be for our good.

Father—We are convinced that the Missionary Society are friends to the Indians.

Father—You have taken a great deal of pains and trouble, in coming among us to instruct us for our good. But we make not the smallest doubt that there are a number of white people who have doubted whether we shall ever lay hold of the gospel, and of the good instructions which you have come so far to give us:—But we hope to convince those of that opinion, that our

children will lay hold of all the good advice which you have, from time to time, given us.

We, the chiefs of the Seneca, Onondaga and Cayuga nations, have agreed to listen to what has been recommended to us. Not that we say that *all* will listen; but that the *greater part* have agreed to hearken to what our fathers, the missionaries, have said to us.

Father—We have been a long time counselling among ourselves about building the house for worship, and for educating our children, which you have recommended to us; and are now all agreed that it shall be built, at the place where you have stuck the stake; and hope that it may become useful to our children, and make them wise.

Father—We thank the Great Spirit above, and the Missionary Society, for sending you among us. We have heard the good effect it has had, by the care they have taken of the young chief. We return our fathers, the Missionary Society, thanks for their attention and care of him, and for the benefit we hope to receive from him hereafter.

Father—We have given up this young Chief to your charge: but we cannot say how far you are going to carry him in learning; but will leave it to our fathers, the Missionary Society, to say how far they think proper to carry him; so that, when he returns to us, he may be capable of transacting our public business equal to the white people.

Father—Upon this subject we will stop; but probably say something further on another subject.

Father—Look around the room, and you will see a number of us with the appearance of *old age* upon our countenances, who have no idea of leaving off *some* of our ancient customs; but we will leave our children to judge for themselves.

Father—You have visited us at our villages when we were attending to our customary worship, about the

middle of cold weather. We make it a custom to meet together at that time, at our several villages, (which is a custom handed down to us by our forefathers) to return thanks to the Great Spirit above, for the success we have had in hunting our game for the support of our families.

Father—There is another time when we return thanks to the Great Spirit: It is when our crops become fit for use—it being from Him that we receive all those good things.

These customs now mentioned we intend to continue in; and we hope you will have no objection to our following them.

Father—You would not like to have us deprive you of any of your customs! How would you feel if we were to insist on your leaving off your customs, and adopting ours? For this reason, *Father*, we will retain the customs before mentioned, and attend to yours; and pray to the Great Spirit, that *both* may lead us to happiness.

Father—This is all we have to say at this time—only that we wish that a copy of the Talk delivered this day may be sent to our fathers, the Missionary Society, and that one may be left with us; so that if it should be forgotten by our old men, it may be seen and understood by our children hereafter.

An extemporaneous reply to the foregoing Talk, by the Reverend ELKANAH HOLMES, *missionary.*

My Children—

I thank the Great Spirit above, that I am allowed to meet with the chiefs of the Senecas, Onondagas and Cayugas this day. I thank you all, my children, that you have been so kind as to meet me here at this time. I have had a great desire, ever since I met you, at your fire-place, last fall, to meet you again in council.

I observe that you have said to me, that you are sorry that you have occasioned any delay: But I remember, that when I first came to visit you, I requested you to be deliberate, and cool; and to do nothing in a hurry. You, doubtless, remember, that I have often told you that it was a great thing to receive and obey the gospel of *Jesus Christ.* I have also often told you, that if you were hasty in making up your minds, you would be hasty in forgetting: that, therefore, there was a necessity of calm deliberation upon matters of such great importance.

I have been well acquainted, ever since last fall, that you have had a great deal of trouble and difficulty in your nations; and I have been much concerned about it. Since that time, I have often prayed to the Great Spirit above, that he would help you to settle your difficulties, in a way that would make for peace. Now I thank the Great Spirit that he has heard my prayers so far, that you have peace and good-will among you.

Now, Children, if I had time, I would be glad to remark upon every-thing that you have spoken to me this day; but I have not time at present. But I will tell you this, I am well pleased with the most of what you have said.

Now, one thing more, Children, I will say to you. I hope, by the leave of the Great Spirit, to return home, and to consider of the Talk that you have delivered to me at this time; and to return with my interpreter, and give you an answer in writing; that you, and your children after you, may always have it in your power to know what I say, in reply to what you have spoken this day: and also to send a copy of it to the Missionary Society, that they may know what I have said to you.—I will, according to your request, send them a copy of your Talk to me at this time, and also leave one with you.

All that I have further to say, is, that I pray that the Great Spirit may bless you with peace and good-will among yourselves, and make you happy in this world, and prepare you for happiness after death.

"BUFFALO CREEK, 28th Sept. 1803.

We, the subscribers, do hereby certify, that we were present when the speech of RED JACKET, *a Sachem of the Seneca nation of Indians, was delivered to the Rev.* ELKANAH HOLMES, *missionary to the North-western Indians; and that the above is a correct translation of it, as interpreted to us by Messrs.* Johnson *and* Smith, *Indian interpreters. And likewise, that the extemporaneous reply of the Rev. Elkanah Holmes to the Sachems of the Seneca, Onondaga and Cayuga nations, assembled in council at the time of the delivery of the aforesaid speech, is also above correctly stated.*

DAVID THOMPSON,
Justice of the Peace, County of Genesee.
JOHN W. BROWNSON,
Lieut. of 11th Reg. U. States Infantry."

A few days before I left the Tuscarora Indians, agreeable to previous arrangement, Elder Holmes and myself attended a council with them, at their village; where, after a short introduction, I delivered them the following *Talk;* and, by their request, left a copy of it with them.

Sachems, Chiefs, Warriors, and all you of the Tuscarora Nation here present, attend!

Children—

I thank the Great Spirit above, for the opportunity I have had several times heretofore, to meet with you at your fire-place, to worship the Great Spirit, and to converse about the gospel of Jesus Christ: and I feel thankful to him that I have the opportunity of meeting so many of you here this day; and I pray the Great Spirit

to help us, that we may all attend to the business before us with all holy fear, that we may please and honor him in all we say and do.

Children—Now I thank the Great Spirit that he has put it into your hearts to meet me here this day; and I thank you, Children, that so many of you have been so kind as to come to this place to meet at this time.

Children—I will now speak a few words in your ears, to let you know the reason of my coming to visit you at your fire-place.

My Brothers—The ministers that sent me into this country, are united in the same good cause with your good fathers and kind friends, the New-York Missionary Society—they are all of them friends to you, and to all the nations of your color; and feel a desire to open your eyes to see, and your ears to hear, the good word of the gospel, so that you and your children may receive it with all your heart, and that it may make you wise and happy in this world, and happy after death.

Children—You must know that your fathers, the ministers that sent me here, desire the happiness of men of all colors and languages; and that they pray the Great Spirit above, to open your hearts, and the hearts of all your nations, to receive the gospel; and we were very glad to hear that you had made a covenant with our brothers, the Missionary Society of New-York, to listen to the good words they have repeatedly spoken to you; and it made us very glad to hear that you had so far showed your good-will towards them, that you had received our good brother Holmes, when they sent him to you to instruct you and your children in the gospel of Jesus Christ, and to teach you the will of the Great Spirit.

Children—Now this is the reason that our brothers, the ministers who sent me and my brother into this

country to preach to the white people, directed us to come and visit you, at your fire-place, and to see how far you had gone in the good path, and to hear you speak your minds about the gospel of Jesus Christ, so that we can tell them, when we return to their fire-place, what situation you are in, so that they may know what to do hereafter.

Children—Therefore I have come with father Holmes several times to your fire-place. I have seen the good attention you give to what he says to you from time to time. I have heard the good words you have spoken to him and me when we were with you—I have heard you sing praises to the Great Spirit—I have heard you thank the Great Spirit for sending missionaries to preach the gospel to you—and I have heard you say that you intend to go on as fast as you can, and that you desire to be led into all truth, so that you and your children may lay hold of all the good things that are spoken to you in the holy book, and hold them fast to the latest generations.

And now, *Children*—I have a few things to say to you. I thank you for your kindness to father Holmes—I thank you that you believe him to be your friend, and that you are friendly to him. He *is* your friend, and a friend to *all* the people of your color, and desires to do you all the good he can. He desires that all your nations may receive the gospel, so that you may be wise and happy: and I thank you that you are kind to mother Holmes, and that you are pleased with her, and behave well towards her. I hope you will remember that your father Holmes has come a great way to preach the gospel to you; and that he has taken a great deal of pains to assist you, so that you now have a good house built, to meet in to worship the Great Spirit, to hear the gospel preached to you; and for your children to meet in, to learn to read, and sing praises to the Great Spirit, and to learn all

Children—Look on father Holmes! He is old, and must soon leave you, and go the way that all our fathers have gone. Then you will never more hear him speak to you about the will of the Great Spirit, nor about those good things that will make you wise and happy. Then you will need some other one to instruct you as he has done. Now, *Children*—If you are kind to him and mother Holmes, and if you open your ears and listen to the good things that he takes so much pains to teach you, and receive them with all your heart, then your good friends and fathers, the Missionary Society, and the ministers that have sent me to visit you, will feel more encouraged in their hearts, and their hands made more strong; and they will send more missionaries to preach to you the gospel of Jesus Christ, and lead you further in the knowledge of all those good things which will be for your happiness, both in this world and after death.—But if you and your children are not kind to father Holmes & mother Holmes,and if you do not listen to the good words which he speaks to you, then their hearts will sink, their heads will hang down, their hands will fall and be very weak, and the tears will run down their cheeks! Then they will be afraid to send any more missionaries; and missionaries will be afraid to come among you.

Children—Now I am pleased to see that you give good attention when you meet to worship the Great Spirit, and to hear the gospel preached. I am pleased to see that your young men give good attention, and behave civilly. It makes me very glad, and makes my hands feel *strong*, to see how kind the Sachems and Chiefs are, in keeping good regulations among their people, and for the kind words they have said to me when I have been with you heretofore.

I am pleased to hear you sing praises to the Great Spirit. I am pleased that you are thankful to the Great

Spirit above, for sending missionaries among you. I am well pleased that you have said to me, that you intend to go on as fast as you can in the good path; and that you desire to be led into all truth, so that you and your children may lay hold of all the good things that are spoken to you in the holy book, and hold them fast to the end of your life.

Now I will say one thing more to you. I was pleased when I was with you last Lord's-day, to see that you remember to observe the holy Sabbath—you were all peaceable on that day—your old men and your young men were all still and quiet, and there was no playing balls, nor any other disorderly behavior to make disturbance. Now this makes me very glad, that you have gone so far in obeying the gospel, that you all behaved well on that day.

Children—The earth belongs to the great God above! He made it for himself: and He made the first man and the first woman; and all men, of every color and language, came from them, and therefore are all brothers.—Now the Great Spirit commanded the first man and woman to cultivate the soil, and subdue its wild nature, so that it might become tame, and bring forth food, and all good things for the use of man, so that they may be comfortable and happy; and that they may flourish and grow up like tall trees, and have many branches. For this reason it is the duty of all men to be industrious, and to work at some calling or business that will help to subdue the earth, and make it fruitful; and the gospel of Jesus Christ requires them so to do: and you may see, if you will look around among white people, how much more comfort, and how many more good things those enjoy who obey the command of the great God, in these things, than those do who live in idleness or by hunting. Now I hope you will be willing to be industrious, and to

be honest and sober, and to take the greater part of the burthen of cultivating the soil upon yourselves, instead of leaving it upon your women, that you may abundantly prosper, and have abundance of all good things; and I am very glad to see that you have begun so to do. If you go on as you have begun, you will soon be a wise and happy people.

Children—I expect your fathers and brothers, the ministers who sent me to visit you, will make their necks long before I return to our fire-place, wishing to hear what I have seen and heard among you.

Now, *Children*—I expect soon to bid you farewell, and return home, and tell the good news of what I have seen among you, to all those good white people who pray for the happiness of Indians, and to let them know the good words you have spoken to me. Therefore, I wish to leave with you what I have said to you this day, so that you may read it often, and that you and your children may remember it; and that it may be remembered to the latest generations, that I am your friend and brother, and that those who sent me are friends and brothers to you, and wish your happiness, both in this world and after death.

Sachems and Chiefs!

You are the fathers of this nation. I hope you will be faithful to watch over them all for their good, and see that they obey the gospel of Jesus Christ: and I pray the Great Spirit that you may live long, to be a blessing to this people.

Warriors!

I beseech you to hearken to the advice and counsel of the Sachems and Chiefs, and be obedient to them in all good things, as to the fathers of your nation; for so the gospel requires you to do.

You that are Husbands!

Remember that the holy Bible requires all that have wives to love them, and not be cruel to them; but to do them good, and provide things for their comfort and happiness.

And to those of you that are Wives!

That holy book commands those women that have husbands, to love them, and be kind to them, and help them take care of their children, and keep them clean and wholesome, and teach them to love and obey the Great Spirit.

You that are Little Children!

The gospel of Jesus Christ teaches little children to obey their parents in all things. Therefore, I beseech you to be good children, obey your parents, and hearken to what old people say to you, that you may be wise and happy.

Now I pray that the spirit of all love and peace may dwell in all your hearts, and make you love Jesus Christ and one another, and all men, and live in peace and quietness among yourselves; and that after death we may all meet together in that world of joy, where all those of every nation and color, that have obeyed the gospel of Jesus Christ here on earth, will unite, and forever continue, together with holy angels, to sing praises to the Father, Son and Holy Ghost, who make but one God—Amen.

LEMUEL COVELL.

Tuscarora Village, Oct. 29, 1803.

On the Monday after the delivery of the foregoing Speech, I received the following *Talk* from the Sachems, in behalf, and in the presence of the nation; which they requested me to present to the *Shaftsbury Association.*

Fathers and Brothers!

We are very happy to meet you here this day, and that we are well and in health. As many of us as are here,

have met to let you know our minds, and what we have to say. I thank the good people, the ministers, that they have sent missionaries to visit our fire-place—to preach the gospel—the will of the Great Spirit, to us. Our whole nation thanks the ministers for their good will to our nation.

We hope that the Great Spirit may protect you safe on your journey home—that you may find all at your fire-place well. We pray that the Great Spirit may prosper your labors.

I say to the good people, that when they see our mistakes or errors, that they will not think hard of us, because we meet with a great many difficulties in the way. We slowly go on to get acquainted about the Great Spirit—for we think we are firm in taking hold of the gospel.

We say now, all we Chiefs of our nation, we hope that the good people will not be discouraged about us because other nations of our color do not receive the gospel; for we are sure that *we* wish to be instructed.

We are Chiefs—we do all we can to persuade our young men and our children to be taught in the good way—that they may become acquainted with the gospel, to the latest generation.

Second Sachem.—I am very much pleased, and thank the ministers. I send my love to the ministers of the *Shaftsbury Association,* who sent you to us to preach the good word to us, which we have felt in our hearts!

First Sachem—I send word to my nephew, GEORGE, that he would not be uneasy about us—we have put off drinking spiritous liquor—we feel happy to live a sober life—I wish that he would keep from liquor, and not taste one drop, so that he may be sober.

You may know by this, that I am glad always to see ministers, and hear their good words.

SACARESA, ⋈ *First Sachem.*

WILLIAM ⋈ PRINTUP, *Second Sachem.*

October 31, 1803.

We, the subscribers, certify, that the foregoing Speech was delivered by the above-named Sachems, to the Rev. LEMUEL COVELL, word for word, as near as could be translated.

Witness our hands,

NICHOLAS COSICK,
JOHN ⋈ MOUNTPLEASANT, } Interpreters.

I hereby certify, that I wrote down the above Speech, as delivered to me by the above interpreters.

ELKANAH HOLMES."

CHAPTER V.

Temporal troubles and giving up of worldly concerns; Doings of the session 1805; Second appointment to the Canada Mission; Letters to his Daughter; Journey to Boston; Invitation from the church in Cheshire, Mass.; Occurrence among the Indians while on his Mission; Removal to Cheshire; Review of his sojourn in Pittstown.

But while Mr. Covell was so ardently and successfully laboring in the vineyard of the Lord, his own affairs were becoming continually more embarrassed, and he saw no prospect of retrieving his affairs, without devoting himself exclusively to his own private interests. But this was not in his commission, that run, "let the dead bury their dead: but go thou and preach the kingdom of God." Accordingly his resolution was taken. He sold his place to one of his deacons, Mr. Head, and in the spring of 1805, returned to the small house and garden, he had left a few years before. He found by inspection, that the demands against him, exceeded his ability to meet, to the amount of $700. He made a frank and full disclosure of his condition to his people, and his church and society conjointly agreed to raise the money, upon condition that he should never leave them to become the pastor of any other people, unless that people would refund the money to them. To this he consented, and beheld every creditor paid to the uttermost farthing. Then from his heart could he exclaim in the language of his favorite poet,

"Now I forbid my carnal hope,
My fond desires recall,
I give my mortal interest up,
And make my God, my all."

He had become convinced that *his* portion was not to be of *this* world, nor *his* labors to be expended for the meat that perisheth. In conversation with a ministering brother on the subject of his affairs, he remarked in the words of the wise man, "The lot is cast into the lap, but the whole disposing thereof is of the Lord."

The Association convened this year at Hoosic Falls. We commence with their Minutes, at article 8:

"The Committee charged with the missionary fund, reported, that during the year past, they received $91,3½. That they have expended $51, leaving a balance of $40,3½. That they have employed Elder H. Gorton three months, on a mission through the western country, as far as Long Point, in Upper Canada. That he has reported, that he found the people in general much engaged to hear preaching; that in some places in the Province of Upper Canada, they were so anxious to hear the gospel, that they would encounter difficulties almost insurmountable, and danger indescribable, to get to meetings for preaching, and that there appeared a general solicitude to have us continue to send them assistance by missionaries.—That he found the church at Charlotteville in trials, but left them in more comfortable circumstances. That there was some revival of religion in that place, and seven persons baptized while he was there. That he also presented a written request from the church and society in that place, and another from a number of inhabitants in other parts of the Province, earnestly requesting us to send missionaries to visit them as often as possible, and above all, to settle a permanent missionary in that country, manifesting at the same time their willingness to do all in their power to help him with such things as they have to bestow for the comfort of his family. That he also visited the Tuscarora Indians, was cordially received by them, and found things favora-

ble and encouraging among them, and that they had sent a Talk in writing to the Association, expressing their thanks to God and us for sending missionaries to visit them, and their earnest desire to be further instructed in the gospel. The above report concludes as follows:

Resolved, unanimously, That this committee do cordially approve of the labors and report of our beloved brother Gorton, and we earnestly recommend to the Association the propriety of making further exertions in the same way. The several papers alluded to in the above report, were read, which excited transports of joy and commiseration in the hearts of many who heard them, particularly that from the poor savages.

Resolved, unanimously, That this Association do cordially approve of the doings of our Committee and the labors of our beloved brother Gorton as reported; and that we will make all such further exertions as lie in our power to send missionaries into those parts, and others destitute of preaching—therefore

9. Resolved, unanimously, That the same Committee, viz: Elders Peck, Blood, Webb, Hull, Craw and Covell, Brethren Rouse, Upham, Rogers, Hendrix, Child, and Choat, be our Committee to carry the same into effect.

10. Resolved, That suitable answers be prepared by brother Webb, in the name of the Association, to all the papers* alluded to in the report of our Committee, and that whoever is sent out the present year as missionary, be the bearer of the same.

Mr. Covell again said to his brethren, "here am I," and accordingly he received an appointment to visit again

* With pleasure would the writer insert these papers were they now to be obtained. Mr. Covell, as Clerk of the Association and Missionary Committee, so many successive years, had perhaps the greatest accumulation of Associational and Missionary documents of any one man in the connection; and while he lived, he preserved them with great care; but after his decease many of his writings and pamphlets became scattered beyond recall.

the waiting regions of the west. On this tour he was to spend six months. Elder Jonathan Finch was also appointed on a tour northward, three months. The missionary cause was evidently and annually gaining ground. The holy fire first enkindled in Mr. Covell's bosom, and breathed forth in his own unstudied eloquence, from time to time, and place to place, had spread from heart to heart, from church to church, till the greater part of the Association became as the heart of one man.

As has been already mentioned, Mr. Covell had sold his possession, adjusted his affairs, and retired from all secular concerns. He received but about $200 a year as a salary for preaching, but his family enjoyed good health, and by the economy and prudent management of one of the best of wives, they were always comfortably supported. His own health was never sound. He was subject to frequent attacks of the bilious cholic—to hard and frequent pain in the head, and was frequently, yes, very frequently, afflicted with the phthisic. But even this disease was turned to account. Some of his choisest meditations owe their origin to the midnight solitude of his fire-side musings, when the poor distressed lungs made sleep a stranger to his pillow, and denied him the refreshment of a recumbent position. With a blazing fire, an elbow-chair, and a pipe both for remedy and companionship, he was wont to hold long and frequent vigils with his thoughts and his complaint. Of course his sermons were enriched, Zion was benefitted, but his physical system was worn.

Mr. Covell had this summer placed his eldest daughter, then something over thirteen, under the care of the Rev. David Rathbun, teacher of a select school at Hoosic Falls. While there he wrote her the following letters:

Pittstown, June 22, 1805.

Dear Deidamia:

Are you in health, my Daughter? Are you contented with your home? (Are you dutiful to your worthy instructor? Are you modest and unassuming in the kind family where you reside? Are you modest and condescending among your school-fellows? Are you meek and mannerly in all company? Are you assiduous in your studies? Are you making progress in knowledge? Are you faithful in your employment?) Are you thoughtful about God and eternity?

Let your preceptor answer the questions included in parenthesis, and answer the others yourself, as soon as you have a convenient opportunity. Give my compliments to Mr. R. and all the family. Your Mama and the Children are well, and send their love to you. We shall come to see you, if the Lord will, on Friday next. "Remember thy Creator in the days of thy youth." Be attentive to the instructions and counsel of your affectionate Father, LEMUEL COVELL.

Deidamia Covell.

Soon after this date, Mr. Covell determined on a journey and visit to Boston and vicinity. Happily the journal of his excursion is before me in his own loved autograph. It is inserted entire, not expecting however that all its minutia will be interesting to the general reader. But instruction is so blended with narrative, and sentiment so elicited from circumstance, that it would seem a sacrilege to mutilate so beautiful an expression of parental love, so admirable an example of christian ingenuity.

"*Pittstown*, August 5, 1805.

My dear child:

By the good hand of my God upon me, I have been enabled since I saw you last, to perform a long and in

some respects very uncomfortable journey; and returned home in safety, though in a very feeble state of health.

While absent from home, I formed a design, if it should please God to permit me to return, to make a few extracts from the minutes of my journey and visits, for the perusal of my family, and as you live a distance from home, to put them in a form of a letter to you, and expect it will be a pleasure to you when opportunity will permit, to share with your mother and sisters the pleasure and pain of looking them over. I have selected such parts of my journal as contain all the circumstances which I think can afford you entertainment or instruction. And I pray the Father of mercies to bless the feeble efforts of a parent anxiously solicitous for your present and everlasting welfare.

On Monday morning, the 1st of July, I set out on my long contemplated journey to the metropolis of Massachusetts. Nothing very remarkable happened through the day. The weather was hot, and the roads very dry and dusty, which rendered riding on horse-back very uncomfortable. I was so fatigued and overcome with the heat and dust, that I almost despaired of being able to pursue my journey, and was heartily sorry I had not pursued my intention of going by stage. I had previously agreed to preach with Elder Worden's people the next day at 10 o'clock A. M., and at Savoy at 4 P. M. I expected I should see my old friend, Deacon Carpenter, at one or both of the said meetings, and concluded to ask him for his sulkey to go the journey with, which would be more comfortable for me, and no harder for my horse.

One little circumstance of this evening may possibly afford you some amusement. Last March, I preached an evening sermon at a school-house near Elder Worden's. At the close of worship, a man and his wife who were members of his church, invited me very pressingly

to go home with them. They appeared to be very worthy christian people, and I would gladly have complied with their request for the sake of forming acquaintance with them, but was previously engaged to go home with the Elder. I did not ask their name, nor hear any one mention it. As I was riding this afternoon, I tho't if there were any way by which I could find them out, I would call and spend the night with them; but how to find them I could not devise, for I knew not what name to enquire for, and consequently had concluded to go and put up at Elder Worden's. About sunset, as I was riding very pensively within about half a mile Elder Worden's, whom should I meet but the very man I had been thinking of. I did not recognize his countenance, but he knew me, and seemed very glad to see me. I asked him if any of Elder Worden's members lived near by, told him if they did, I would put up with them for the night, so as not to burthen the Elder. He answered, with a pleasing candor, that he was so called, though he thought himself a very unworthy member, that I had just passed his house, and if I would turn back and partake of such fare as he had, he would consider it a pleasure to entertain me. I turned back with him, still ignorant of his being the person I wanted to find. After he had put out my horse, he said he had occasion to go a little distance and would return soon. His wife knew me, but I had forgotten her also. We soon fell into conversation, and after a while I mentioned to her the circumstance of the invitation I received last spring, and how glad I should be to see the persons again. She smiled and said, do you think you should know them if you should see them again? I answered, I thought I should. After a little innocent raillery, she informed me that her husband and herself were the very persons I alluded to, and that they were very happy in having the wished for opportunity of

entertaining me. You may well think I was pleased, but I could not help feeling a little mortified. Mr. Brown (for that was his name,) soon returned, and to my joy and surprise, my old friend, Deacon Carpenter, with him. After much agreeable conversation with the Deacon, I made known to him my wish respecting his sulkey.—He very cheerfully consented to let me have it, and Mr. Brown agreed to go in the morning and fetch it for me. The distance was about four miles. Thus all my wishes unexpectedly met their objects.

Tuesday, 2d, went with Deacon Carpenter to Elder Worden's. He was gone to the place where I was to preach. We went on and soon arrived there, as the distance was only about a mile and a half. The meeting was to be at a Mr. Mason's, who was son-in-law to Deacon Carpenter. At a house just by, was a newly married young woman, who was just at the point of death. She was worn out with a lingering consumption. A little before her sickness confined her, the Lord had mercy on her through a precious Redeemer. She was very happy in her mind through her whole sickness, and died in the triumphs of faith. When I called to see her, her strength and voice were so far exhausted, that it was with great difficulty she could articulate, so as to be understood, but among all the persons I ever visited or saw in the moments of approaching dissolution, she was the most understandingly, the most fully, the most sweetly resigned. She said, if it was the Lord's will, she could live ever so long in her feeble, distressed situation, without a murmur, but yet she could not refrain from rejoicing in the prospect of soon leaving this world of sin, to be with her blessed Redeemer. O that the Lord would grant you, my dear daughter, to know the sweet influence of that religion which is able to support the soul in the struggles of dissolving nature! May you, my dear, be ena-

bled to choose that better part which will preserve you steady and unshaken, through all the vicissitudes of life, and give you that confidence in a dear precious Savior, that when you are called to pass through the gloomy regions of the dark valley of the shadow of death, you may say amid all its terrific horrors, I will fear no evil, for thou shalt be with me, thy rod and thy staff they comfort me.

While I beheld this dear child of God, bidding a long, a solemn, but cheerful adieu to this flattering world, and just as it were spreading her celestial pinions, to wing her flight from these shores of mortality and sin, and soar aloft to the mansions of eternal rest, I could almost wish myself in her place. But Oh the thought of leaving behind a number of dear babes, is painful! May a gracious God grant, my dear children may all be prepared through rich and sovereign grace for whatever awaits them in time, and for a glorious immortality.—After solemn prayer with this departing spirit, I took an affectionate and affecting leave of her, till we shall meet in a world of eternal realities. I have been informed since, her faith did not forsake her in the last and trying moment, but she calmly fell asleep in the arms of her beloved Savior. When I parted with her I could not refrain from repeating these appropriate lines,

> "Why do we mourn departing friends,
> Or shake at death's alarms?
> 'T is but the voice that Jesus sends
> To call them to his arms."

We went to Mr. Mason's, where Mr. Brown met me with the carriage in which I was to ride the remainder of my journey. The people collected about half past ten, and I preached to them with much freedom of mind, from these precious words, "The secret of the Lord is with them that fear him, and He will show them his

covenant." The season was truly solemn and impressive. The case of the dear dying woman, was still in my view and I wish it might never be erased.

In the afternoon I rode to Savoy, accompanied by Elder Worden and Deacon Brayton, where I preached again and went home with Deacon Ingram for lodgings. This evening I spent with great satisfaction in the Deacon's family. He has several children grown to maturity, and two young people living with him besides. None of the young people, except one of his daughters, make any profession of religion, but they were all very civil. I made a long evening in conversing with the deacon, his wife and daughter who is a member of the church with them, and at the close was much delighted in hearing the young people of psalm tunes. They were all excellent singers. One of his sons has an excellent bass-viol of his own making, and performs music on it exceedingly well. Here again I must make some reflections. I could not refrain from thinking while I was here, how much more commendable a family of young persons appear, who have been trained up in the habits of sobriety, and who when they want a little recreation, can find full satisfaction in such amusements as are in no wise calculated to raise uncivil or licentious exercise or desires in the youthful mind, than those do who treat all seriousness with total neglect, if not with contempt, and choose such recreations as are calculated to ensnare the mind, and often lead to licentiousness, and terminate in disgrace. And yet how strange! the latter generally think themselves much above the former, and often look upon them with contempt. Such are the mistakes of, I fear, many young people.

Wednesday, 3. I took an early leave at Deacon Ingram's, and pursued my journey through the heat and dust. sometimes almost suffocated, but enjoyed a tolera-

ble state of health. Nothing remarkable occurred for several days. On the evening of Friday the 5th, I arrived at Mr. Grafton's, a Baptist minister at Newtown, about 8 miles from Boston, where I staid the night. Mr. Grafton was going a long journey, and very earnestly requested me to preach for him on Lord's-day the 14th, to which I consented, but with some reluctance.

Saturday the 6. I rode to Boston, where I arrived about 2 o'clock in the afternoon. I put up at my worthy friend Doctor Baldwin's, where I was joyfully received, and treated with all the attention that politeness, and real christian friendship, could dictate. I spent the afternoon with much satisfaction, and agreed to preach with his people the next day, and at Doctor Stillman's meeting-house in the evening. But Oh how short sighted are poor mortals! how readily elevated with hopes! and how suddenly cast down with fears! I went to bed with every pleasing anticipation that could animate a person in my situation. I rested pretty well the fore part of the night, but as near as I could judge, about 3 o'clock in the morning, I was most violently seized with the cholic. You know I am subject to that complaint, but I never before had it with that degree of severity as now. I was in the most exquisite torture, in an upper room, and no mortal near me, that I could make known my distress to, or ask for any assistance. Racked with pain, and my whole frame distorted with spasms, I for awhile gave up all hopes of ever beholding the face of a fellow creature again on this side eternity. Being among strangers, I was loth to interrupt the repose of the family. I continued in this distressed situation, till about day-break, or a little after, when the urgency of my case removed all scruples from my mind, and I concluded to try to find some person, who might be a witness to my dissolution, which I viewed to be just at hand.

With all the strength I had, it cost me several desperate efforts to get down stairs, though the stair-case was not more than ten feet from my bed. I lay at the foot of the stairs for some minutes revolving in my mind what method to take, to acquaint the family with my situation. A stranger in the house, I knew not what apartment to resort to, where I might find any of them. The awful silence of night was not as yet broken, and all its horrors seemed now to present themselves to my imagination.

Think my child for a moment how your father must feel in such a situation. I never saw a time before, when I thought tears could have been of any use to me; but now, I thought if your dear mother could have been present to soothe me, and my dear Deidamia and her sisters, to weep over me in the pangs of dissolving nature, which I conceived swiftly approaching, it would greatly alleviate my distress. Here I felt, if I am not deceived, the unspeakable satisfaction of an interest in the Friend of the distressed. I most earnestly implored His assistance as I was brought exceeding low, nor did he seem to reject my feeble petition. After lying in this condition awhile, I concluded I would try to rouse the attention of the family. Hoping that by this time some of them were awake, I called aloud, but received no answer. A solemn silence reigned through every part of the house. I then collected all the resolution I was master of, to make what I concluded would be my last effort. With much difficulty, I raised myself from the floor, but could not straighten myself if I might have gained a kingdom. With my hands on my knees to support my tortured body, bowed down with pain, I hobbled from room to room, called at every door, but no human being could I find, (I afterwards found that they all slept above stairs.) I recollected having observed a bed in the Dr.'s study,

and concluded it was possible he might sleep there, but how to get up stairs again, this was the trying question. I however with much ado, got to the foot of the stairs, and on my hands and knees clambered to the head of them. I then in my stooping attitude, made my way to the door of the study, and called to Doctor Baldwin, who, to my inexpressible joy, heard and answered me. With much difficulty I returned to my bed, after an absence of perhaps half an hour. My strength was completely exhausted, and from the efforts I had made, and the extreme pain I endured, I was almost completely drenched in sweat. The good Doctor reached my bed almost as soon as I did myself. He showed the greatest concern for my situation, and proposed sending for a physician. I objected to this for the present, concluding my case would soon be determined one way or the other. The light of day had now almost entirely chased away the shades of night. Doctor B. hastened to bring me a large dose of castor oil, which I took immediately. He sat awhile by me and with all the tenderness of a sympathizing friend endeavored to soothe my distracted mind. O, I never can forget him. In about an hour my pain began gradually to abate. The oil began after awhile to operate as a cathartic. By 9 o'clock, I was in a great measure relieved from pain, though not wholly so; but O how weak! my appetite for food and everything else but cold water, entirely gone.

Here I must break off my narrative, for a moment, and make a few reflections. How just and holy are the ways of God, how wise are all his counsels, and I may add, how just was this dispensation towards me! You know in some measure, my child, how highly I had calculated on this journey and visit. Without feeling *sufficiently* sensible that all my dependence is on God, I had fondly anticipated nothing but happiness while at Boston. The evening before this sad morning, the Doc-

tor and myself had made a number of arrangements, and he as well as myself, seemed much animated with the prospect before us. We did not dream of disappointment. But alas! a few hours pain, a single touch of the finger of the Almighty, was sufficient to set all our calculations completely afloat, and we were taught with awful emphasis, that man may *appoint*, but God can disappoint. Let us, my dear, learn wisdom from the things we suffer, and, endeavor in all things to be submissive to the will of Him who knows infinitely best how to dispose of us, and all that we prize or enjoy. Let us never suffer ourselves to be elated with any prospect, however pleasing, and however near we may fancy ourselves to the enjoyment; nor to be cast down with any disappointment or affliction, however unexpected or severe. Let us endure all things with that equanimity of mind that becomes rational beings, existing under the all wise government of an infinitely good God, believing that all he sends upon us is for the best, and that all things work for good to them that love him.

To return to my narrative. If the kind wishes, and generous efforts of this dear family and a number of christian friends who came in to see me, could have effected a cure I should have been healed instantaneously, but a higher power was necessary. Diseases flee only at the rebuke of Him, whose all commanding voice the winds and seas obey. I tried, but in vain, to take a little food. Cold water was all I craved, and that they did not think prudent to let me have. A little before ten I retired to my bed for a little repose. I was mostly relieved from pain, but had some considerable fever. But alas, though my nature needed repose, it was far from me. The bells soon announced the appointed hour of public worship. The family, all excepting the waiting woman went to the meeting-house and left me to my

reflections. I now had leisure to take a serious view of my situation. Almost two hundred miles from home, among entire strangers, afraid to let the worst of my complaint or the real cause of it be known, for fear of giving too great alarm to those who seemed already very deeply affected on my account, I had no other resource but the mercy of that ever blessed God, in whom I have long since placed my only confidence. In the bitterness of my affliction, and anguish of my heart, I poured out my complaint before him, humbly imploring his mercy through a dear, precious Redeemer. A divine smile from His blessed presence, seemed for a moment to overwhelm my heart, to remove all my sorrows, and to absorb all my powers. For a few moments I was lost in admiration of his glorious perfections, and had no will but what might be all expressed in this single phrase—"Thy will be done." O, Damia, what an infinite good God is this. May you my dear child find a refuge for your soul in him.

I caught a momentary refreshment by falling into a gentle slumber, but was soon roused from it by the return of the family from meeting. Doctor B. came to me and enquired with great concern how I was, I told him I felt some better. He asked me if I thought I could preach in the afternoon? I answered him I did not think my strength would admit of it, but I intended to try to go and hear him. I went down and tried to take some dinner, but could not. I soon retired to my bed. The cook, a little afterwards, brought me some excellent water gruel. I sipped about half a pint of it, but without any appetite.

I caught another short doze, and at 3 o'clock got up and went to the meeting-house and heard Doctor B. deliver a very excellent discourse, after which he administered the Lord's supper. My pain gradually returned while I sat in the church, and with it some other complaints. I

returned to Doctor B.'s, had some conversation with several of the brethren who tarried awhile on my account.

I then retired to my bed, but got little or no refreshment. About half past 7, a Mr. Brooks called who was to preach at Dr. Stillman's church, as they had given up all hopes of my preaching for the present. I felt but poorly able to get out, but could not bear to be left behind. On the whole I concluded I would try to go. I went but sat in much pain. After worship I returned to my lodgings, had a little conversation and went to bed. I slept but very little. My pain was returning upon me, and by morning I was in great distress. My fever also returned, harder than it had been. I now felt seriously alarmed. I was determined to hazard one experiment. I left my bed and went down before any of the family were up, took a pint tumbler and went out to the pump which stood just before the door, and drank the tumbler about once and a half full of cold water. I went in and walked the house a few minutes, and then went and covered myself up in bed, and soon fell into a gentle perspiration, and from that into a profound sleep. About two hours after, I awoke, felt quite easy and much encouraged. But when I attempted to get out of bed, I found myself so sore across my bowels, that only a touch of my clothes would almost make me scream. I however put on my clothes and went down, but was in perfect misery. My diet this and the preceding day, was chiefly gruel, which was the only food I could take, and that with very little appetite. About nine o'clock Mr. Chaplain, a young brother in the ministry called to see me. I tried my utmost to be sociable and show as little as possible the effects of my illness. To indulge my restlessness without giving suspicion of the extremity of my case I walked the room almost continually. In short I tried all in my power to feel well, but all to very little purpose.—After Mr. Chaplain took leave, I walked out a little in the

town with Dr. Baldwin, called at several places, among others at Dr. Stillman's. I was introduced to him with great politeness, and found him a most engaging and agreeable man. After a little conversation, returned to Dr. Baldwin's, where we found Mr. Chaplain waiting for our return. He is one of the most agreeable young men I ever met with. I felt my pain rapidly increasing.—Mr. Chaplain took leave of us to return to Harvard, the place of his residence. I went and lay down on my bed—could not rest. I had some very serious apprehensions that I was going to have either the yellow or the putrid fever, but durst not say a word about it. I arose and tried to write a little, but my pain increased to that degree, that I was obliged to quit that employment and go to bed. I now consented to have a physician sent for. About sunset Dr. Shurtleff called and directed me to take laudanum and essence of peppermint, three times between that and 12 o'clock at night, and if I was not relieved by morning to send for him again. I followed his directions and found some relief, so that the latter part of the night I rested pretty well.

Tuesday, 9. I arose, walked out, felt very weak, but much relieved from pain; but still my appetite was very poor and my voice almost gone. I took a little food, and 8 o'clock went on board a lighter, with a number of the brethren who were going to sail out for pleasure, and to take a few fish. We had a find day, sailed about 5 or 6 leagues, returned part of the way and went ashore on an island, where they cooked some of the fish they had taken, and made a fine dinner for such as had an appetite for food, but that was not the case with me, or at most my appetite was but feeble. After dining, we went on board and returned to Boston a little after sunset. I felt much refreshed by this day's exercise,—perhaps the sea air had some effect on me for the better. My

spirits were gradually rising. In the evening I preached a short discourse from Gal. ii, 20: "And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." This was the first attempt I had made to preach in Boston. I felt much fatigued and retired early.

Wednesday, 10. Arose this morning tolerably refreshed, walked out and took the morning air, conversed freely with Dr. Baldwin and others. I began to feel a little more like being sociable, but still had but very little appetite for food. I tried to appear as cheerful as possible through the day, but felt considerable pain, at turns, and all the while very weak. At evening went to the meeting-house accompanied by Dr. Baldwin, Dr. Stillman, Mr. Brooks of Boston, and Mr. Collier of Charlestown, and preached to a large audience, from Prov. viii, 20, 21. I found when I came to speak that my strength was very much impaired. After meeting, the above mentioned ministers called and sat a few minutes with me, and I agreed to preach at Charlestown the next evening. I was very unwell through the night. At 2 o'clock next day, I went, accompanied by Dr. Baldwin and dined with Dr. Stillman. After dinner, and some very agreeable conversation, returned to Dr. Baldwin's, and soon after walked over to Charlestown with a brother Alcott; went to Mr. Collier's and spent the remainder of the afternoon very pleasantly. In the evening Dr. Baldwin and Mr. Brooks came over and we all went to the meeting, where I preached with great freedom, from Isaiah xxxii, 2. I felt really refreshed by speaking. Went home with Mr. Collier and took lodgings. But wearisome nights were still appointed unto me. I arose on Friday, 12th, felt but poorly, my old complaint seemed returning. Mr. Collier walked out with me to view the monument where the brave General Warren was killed

in battle at the beginning of the late war. The sight of this consecrated monument occasioned some very melancholy reflections on that depravity which has cost so many thousands of valuable lives, and excited some earnest desires for that auspicious morning to open upon the world, when war shall be known no more. After breakfast Mr. Collier walked out with me again to see the State's Prison that is building here. The awful ideas that presented themselves to my mind, while viewing those awful vaults for the confinement of criminals, baffle all the power of language to describe. The whole work is of massy stone, laid in lime and sand, and made strong beyond conception. All the doors are composed of huge bars of iron, bolted together in the strongest manner. The building is three and some part of it four stories high, and nothing but stone work from the bottom to the top. Methinks it might be a sufficient antidote to villany, only to go and view those awful cells, some of them calculated for one, some for two, and some for more persons, but all of them sufficiently strong to baffle all hope of an escape when once confined in them.— After viewing this awful mansion of the sons of dissipation, I took an affectionate leave of Mr. Collier and returned to Dr. Baldwin's, where I had a most agreeable interview with the standing Committee of the Missionary Society. We conversed at large on the importance of the object, and the encouraging prospect before us. The Committee passed several resolutions respecting the future operations of the missionary business. About 5 o'clock this afternoon, I took up my horse and rode out to Col. Dana's, at Newton. Here it seemed as if I had got into a new world. Away from the noise and stifling crowd of the city, in a pure atmosphere, with good and wholesome water, I almost forgot that I had been sick.— I found a kind and most pleasant family, and made my

stay here till Lord's-day, the 14th, when I went with them to Mr. Grafton's meeting-house, and preached two discourses from John vii, 17. Returned and took tea with Col. Dana, and rode back to Boston and preached to a large concourse of people, from 1 Samuel xii, 24. I now felt my health so far restored that I could preach without being very much fatigued. This evening I had much freedom in preaching, and it was a very solemn time. After worship I returned to Dr. Baldwin's, where Dr. Stillman, Mr. Bolles of Salem, and Mr. Brooks called, and after a few moments agreeable conversation, they all bade an affectionate adieu and retired.

Monday, 15, rose early and felt much refreshed.—Spent the greater part of the forenoon in visiting at several places, especially at Mr. Alcott's, who showed me many tokens of christian respect and generosity. About 1 o'clock I went to Mr. Bingham's where I had engaged to dine. Mr. Bingham* was not at home, but Mrs. Bingham had showed me many tokens of politeness and respect, during my stay in town. Hearing of my illness, she sought me out, and came a considerable distance on foot to see me several times, and showed the most friendly solicitude for my recovery. After dinner, and some agreeable conversation, she handed me a choice volume for myself, and the valuable present for you. I then took leave of her, and returned to Mr. Alcott's—took leave of him and his family—returned to Dr. Baldwin's, and after entering into some mutual engagements respecting missionary affairs, we took a solemn and affectionate leave of each other, little expecting ever to meet again till we meet in eternity. I now set out for Providence. I felt deeply affected on leaving Boston, a place where I had

*Mr. Caleb Bingham, well known as author of the American Preceptor, Columbian Orator, &c., and many years an extensive book-seller in Boston. He had been at Mr. Covell's house in Pittstown the year before.

in a little time endured much pain and affliction, but had also enjoyed much satisfaction, and had received many tokens of christian love and generosity. A place where I left many dear, precious, and worthy brethren and friends. I spent the night with Mr. Grafton's family, at Newton.

Tuesday, 16. Rode to Elder Reed's, in Attleborough, who received me joyfully. I tarried the night at his house.

Wednesday, 17. Elder Reed accompanied me to Providence. We arrived there about 12 o'clock—went to a Presbyterian ordination, and heard a discourse on the occasion, from Dr. Elliot of Boston. Towards evening, Mr. Channing, a young minister from Boston, preached a very good sermon at Mr. Wilson's meeting-house.—Here I met with Elder Cornell and his wife, I had no doubt with mutual joy. Here I was introduced to Mr. Gano, Mr. Pittman, and Mr. Jones, all Baptist ministers; and to Mr. Messer, who is also a Baptist minister and President of the University. They all treated me with the utmost friendship and cordiality, and the people in general showed me many tokens of generous friendship. Mr. Brown, in particular, seemed to express all that human language is capable of expressing, and to give his language emphasis—made me a present of ten dollars. I staid almost a week in this place—preached seven times in town, and once at Pawtucket, about 4 miles distant.—My visit here was peculiarly agreeable, and I enjoyed great freedom in preaching. There is a very powerful work of grace going on here, and in many of the adjacent towns and neighborhoods. It afforded me peculiar pleasure to see numbers of the dear youth setting out in early life to serve the Lord, with souls on fire with divine love. Oh, Damia, shall I ever be so happy as to see you and your dear sisters, like these young people,

forsaking the vanities of this deceitful world, and embracing that sweet religion, which alone can make you happy in time or eternity?

On the morning of Tuesday 23, having bid my friends an affectionate adieu, I set out for home. I arrived this evening at Elder Dodge's in Lebanon, Connecticut. I preached with his people, and tarried with him, till 1 o'clock P. M. of the next day. Here also is a precious work of the Lord among the people. From Lebanon I rode to Hartford, where I preached at Deacon Bolls', and took lodgings at Deacon Robins'.

Thursday, 25. I rode through Suffield—called to see a number of your mother's relations, and put up at Mr. Hasting's in Westfield.

Friday, 26. Rode to Cheshire, and lodged at Mr. Bliss'.

Saturday morning, I rose early, intending to ride home, but to my surprise and disappointment my horse was lame and could not travel. Necessity obliged me to stay with them over the Sabbath. I felt very uneasy, but was obliged to submit to the will of Providence. We had a very comfortable meeting on Lord's-day, 28th, and I have reason to be thankful that the Lord made my poor efforts effectual in comforting his dear people in this place.

Monday, 29. My horse was still lame, but not so much so as on Saturday. I took leave of my friends, and by riding part of the way, and walking the other part, I arrived home, to my inexpressible joy, about 5 in the afternoon, and found your dear mother and children all well.

Thus I have given you some account of a long, fatiguing, though very agreeable journey. And now, my dear child, I wish you to receive the instruction of a father, and while the perusal of my narrative may excite your filial sympathy, for a parent struggling thro' scenes

of fatigue and sickness, let it be a lesson to teach you the uncertainty of all earthly felicity, and may you be so happy as to put your only trust in that Almighty *Friend*, who is the only support, and the only hope of your affectionate father. LEMUEL COVELL.

Deidamia Covell, at Hoosic Falls.

Important results arose from this detention, so unpleasant to Mr. Covell at the time. The people at Cheshire felt that he had been sent to them by the providence of their Heavenly Father, that he was just the man they needed, and they must obtain him if possible. But he was bound in spirit as well as by appointment, to revisit the scenes of his former toils and hopes, and did not feel at liberty to enter into any other engagement at that time. He however frankly told the committee that waited on him, his situation in Pittstown, and that he could not think of leaving his charge there, without fulfilling the compact he had entered into with them. Cheshire was a kind of "*Goshen*" among the towns, and the people had become wealthy. On learning the terms upon which only Mr. Covell was to be obtained, they felt much the spirit of Jacob, when the seven years which he served for Rachel seemed but few days unto him on account of the love he bore her. So to raise the $700, to effect Mr. Covell's liberation, seemed a light thing unto them, if they might but secure him unto themselves. The matter however was to sleep until after he should have accomplished his mission to the west.

He set out on his mission, towards the last of August, and returned in the early part of March following. Of the several letters he sent home during his absence, none are now to be obtained. It is well recollected, however, that they were rich with report of his varied labors and success. Some of the immediate results of the mission are recorded in the minutes of the Association of the fol-

lowing June. One event, however, of no small importance to the parties concerned, will not be found on the pages of the minutes. On arriving at the Indian station, Mr. Covell found his red friends in much trouble and agitation. A woman was about to be executed, burned alive, as a witch. Some of the chiefs and head men were displeased with the sentence, and determined that it should not go into effect. They were on the verge of civil war, when Mr. Covell arrived. He met in council with them on the subject. He showed them the fallacy of believing in witchcraft, the absurdity of the idea that human beings held occult intercourse with the devil in person, so that by his power they were able to foretell future events, to annoy their fellow creatures and do them harm. He made it apparent to them, that it was the Author of the Universe alone who governed it; and that he governed it by a system of love. That he had manifested that love in various ways, but in nothing so much as in the great plan of Redemption. That instead of taking vengeance upon us when we had rebelled against him—had become enemies to him by wicked works, and justly incurred his righteous displeasure,—he had given his only son to suffer in our stead, that we through his merits might be pardoned and restored to the divine favor. And that if God had so loved us, we ought also to love one another. And as God for his son's sake had forgiven us our great trespasses, so ought we in like manner to forgive our fellow creatures their trespasses against us. That wars and contentions and strifes were contrary to the mind of the Holy Spirit, and that if we would enjoy the smiles of our Heavenly Father, and rejoice the hearts of those that love him, we should listen to the Gospel of his dear Son, and be kind one to another.

The poor savages were melted by the exhibition of God's wonderful love, and unmerited kindness. The

execution was abandoned, the poor prisoner set free, the hostile chiefs reconciled, and the whole community rejoiced. They thanked their dear father Covell, for the pains he had taken to come and see them, and for the good words he had spoken to them. They thanked the Great Spirit for putting it into the hearts of his white children, to remember their poor benighted red brethren. They hoped their fathers would not be discouraged with them, because some of them had done wrong, for it was still their desire to be led into all truth, and to walk in the good way.*

He remained with them and his dear brother Holmes, if I remember right, about three weeks. They made him several presents, as tokens of their gratitude and regard.

The application from the church in Cheshire, was renewed soon after his return, and eventually he bade farewell to his beloved flock in Pittstown, and moved with his family to Cheshire, in April. He had sojourned in Pittstown something more than seven years, and through all his vicissitudes, had ever enjoyed the entire confidence of his church and people. There was one instance, and only one, that has ever come to the writer's knowledge, when a part of his congregation felt dissatisfied. It was on account of a fourth of July oration. Politics as usual ran high, and opposite parties were bitter against each other. In that day they were designated by the terms "federal" and "anti-federal." It was not in Mr. Covell's nature to be an *inactive* member of any thing. He espoused the anti-federal principles, and though he never descended to electioneering, he used, as occasion seemed to require, to express himself freely on

*I wrote this account as I received it, second or third handed, but I have since been told, that the U. S. Agent for the Indians was also there, and that to convince them of the fallacy of their belief, he took some of the stuff they pretended the woman had used to bewitch people, and ate it before their eyes.

the subject, and render a reason for the opinion that was in him. Of course his political sentiments were generally known. I will not aver exactly as to the date, but I believe in 1803, he was selected as orator of the day at the celebration of the national festival. Some expressions in the address, gave umbrage to those of the opposite sentiment. But the impression, except in a very few instances, was not lasting. The oration was published by request of the committee of arrangements, but it has probably long since been numbered among the things that are not.

Mr. Covell was decidedly the champion of the cause of education, and intellectual improvement. He ever exerted himself to obtain the best of teachers in his district school, frequently making great sacrifice to accomplish the object.

By his exertions mostly, a town library was got up, and so long as he resided there, and performed the office of librarian, it was well sustained. In his church he had enjoyed union and peace. There was not at any period of his connection with them, what might, in the language of the day, be called a "great reformation." But each year, as it passed, was marked with expressions of divine approbation. Their returns, as found on the minutes of the Association, show an annual increase of numbers by baptism. Their mutual accounts were now to be sealed up to the day of final adjudication; and whatever may have been faults on either side, if any there were, there is just ground to hope, that many of his flock in Pittstown, will ultimately be found as stars in the crown of his rejoicing.

CHAPTER VI.

Pastoral enjoyments; Session of 1806 peculiarly interesting; Extracts from the minutes; Third appointment to Canada; General meeting; Last leave; Letters and Poem, Sickness; Death; Affliction and Mourning in many places; Funeral Poem; Personal description; Kindness of the people; Uncommon trait of character; Summary view and consequent reflections.

He commenced his pastoral duties in Cheshire under circumstances most auspicious. The love which the people had felt at first, was deepening with every revolving week. The utmost harmony and brotherly love, subsisted between him and his ministering brethren then on the ground.

Elder Ephraim Sawyer had spent part of the winter with the people, and did not remove his residence for several months.

Elder Leland, the former pastor, returned from Virginia, soon after Mr. Covell's arrival, purchased a farm and settled down as a permanent resident of the place. He had ever felt that it was his peculiar lot "to preach and baptize, and that breaking of bread and church government, were not laid upon *him*," [his own words,] so that he and his brother Covell were not in each other's way, but rather helpmeets one to another.

The Association convened in Troy that year. The session was peculiarly interesting, and especially so to Mr. Covell. His only *own* brother, Deacon Seth Conrell, since of Saratoga, was there. His friends Elder Covell and Elder Stephen Gano, of Providence, R. I., were also there, and the latter moderator of the session. And to

him who had watched over the interests of the church in that place, with paternal solicitude, it was no light matter of enjoyment to see how the pleasure of the Lord had prospered among them. When he first became acquainted with them in 1799, they were a small and feeble band, with only a private room fitted up to hold meetings in. But now, they were 76 in number, with a settled pastor, Elder Webb. They had completed a large and commodious house for public worship, and had a highly respectable congregation. They who had so recently required aid, were now both able to provide for themselves, and to impart aid to others. Truly the banner over them had been love. No wonder that in the overflowing of his heart he was ready both to give and receive the exhortation, "therefore be ye always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

Extracts from the minutes of the annual festival, will best show the doings of the interview and the interim.

6. The following Report was received from the Missionary Committee. "Your Committee, charged with missionary affairs, beg leave to report, that during the past year, we have received 172 dolls. 41 cts. which added to 40 dolls. 3½ cts. the surplus remaining in the Treasury at our last meeting, amounts to 212 dolls. 44½ cts. That we have employed Elder Jonathan Finch three months, as a missionary, for which services we have paid him 50 dollars. That we have employed our brother Lemuel Covell, six months, as a missionary; for which we have paid him 100 dollars. That 3 dolls. have been laid out for the printing of a number of copies of a Plan or Constitution of a Missionary Society—amounting, in the whole, to 153 dollars, leaving a surplus in the Treasury of 59 dolls. 44½ cts. as appears per Treasurer's Report.

"That brother Finch has made a Report to this Committee, of his travels through a part of the State of Vermont, and the settlements in this State, on the west of Lake Champlain. That the said report of brother Finch has met our cordial approbation, and impressed us with the importance of continuing missionary labors in those parts, if practicable. That brother Covell has made a report of his travels and labors through the western parts of this State, and in the Province of Upper Canada, both among the white people and Indians. That his report has also met our approbation, and confirms us in the belief, that we have increasing encouragement to use our utmost efforts to send missionaries into those parts. Both the said missionary brethren have letters addressed to the Association, to which, and to their verbal statements, we refer you for further particulars on this subject.

"Your Committee beg leave further to report, that at our last meeting we appointed a Committee to draw up a Plan of a Missionary Society; that they have drawn up such a Plan, and that a number of copies of said Plan have been printed, to which we refer you. That at our present meeting, a Committee from the Saratoga Association have attended with us for the purpose of uniting their efforts with ours in promoting the missionary interest; and that the two Committees have mutually agreed to recommend to both the Associations to unite their strength in pursuing that object for the present.

By order of Committee,

LEMUEL COVELL, *Clerk.*

Troy, June 3, 1806."

The foregoing report was accepted, and the missionary brethren, Finch and Covell, called upon to present the letters alluded to, and to give some more particular accounts of the state of things where they had travelled—

which they did, greatly to the satisfaction of the Association. Brother Finch presented two letters, from the churches at Plattsburgh and Peru—thanking the Association for sending a missionary into those parts, and requesting the continuation of such favors. Brother Covell presented a letter from the church at Charlotteville, in Upper Canada, manifesting their gratitude for past favors, and earnestly requesting like favors in future; and especially, that a permanent missionary might be sent into that country. He also presented a letter from a church which was formed at Townsend, in the same country, while he was there last fall—requesting admission into the Association, and corroborating the request of the church at Charlotteville, respecting the continuation of missionary labors in that country. The said church at Townsend was cordially and joyfully received into the Association.

Brother Covell also presented a written talk from the Tuscarora Indians, expressing their thanks for the notice we have taken of their nation, in sending our missionaries and our friendly talks to them from time to time, and requesting us to enter into a covenant of friendship and brotherhood with them: this talk was accompanied by three strings of wampum, as a token of their friendship, and as a confirmation, on their part, of such a covenant. The interesting account brother Covell gave of the state of that nation, the contents of their friendly letter, and the emphatical token of their friendship, expressed by the strings of wampum, occasioned tears of joy and gratitude—and at the same time the strongest emotions of pity towards our poor brethren in the desert. The wampum was presented by brother Covell, in the name of the Tuscarora nations of Indians, and received by the Moderator, in behalf of the Shaftsbury Association, as the confirmation of a lasting friendship.

7. After hearing the foregoing report, and the documents accompanying it, together with the verbal accounts of our missionaries—

Resolved, unanimously, That this Association do cordially approve of the doings of our Committee, and the labors of our brethren, Finch and Covell, as reported; and that we will do all in our power to promote the good work which has hitherto been attended with so great a blessing; and, in order to carry this resolution into effect, we do appoint Elders Blood, Hull, Webb, Peck, Kendrick and Covell—and brethren Upham, Rouse, Hendrix, West, Choat and Rogers, our Missionary Committee for the ensuing year.

8. *Resolved*, That suitable answers be sent, by our next missionaries, to the several letters received from different places; and in particular, that brother Covell prepare an answer to the talk from the Tuscaroras, and and present to-morrow for inspection.

9. Adjourned, to meet to-morrow morning at 8 o'clock. Sermon this evenining by brother Gano, from Heb. xii, 1, 2.

12. The letter to the Tuscarora Indians was read, approved, and ordered to be sent them by brother Covell, next fall.

13. *Resolved*, That brother Covell provide a staff,* and bear it, with said letter, to the Tuscaroras, as a token of our friendship, and as a confirmation, on our part, of the covenant of friendship and brotherhood confirmed on their part by the strings of wampum.

16. Appointed brethren Webb, Blood and Covell, as a Committee to publish the whole of our correspondence with the Tuscarora nation of Indians, as soon as they

*To which was afterward added, by Mr. Covell's suggestion, a tobacco box and pipe, of silver.

shall think advisable, after collecting the necessary materials.

17. *Resolved*, To request the Saratoga Association to appoint a Committee, to meet with ours at their next meeting, to direct in applying the money collected for missionary purposes.

The Committee charged with Missionary Contributions, avail themselves of this opportunity to inform our ministers, churches, brethren, and friends in general, that besides the money comprehended in the foregoing schedule, we are authorized to set down 50 dollars as a present from Elder Stephen Gano, of Providence, (R. I.) to our fund. We hope it will not be taken amiss, if, while we acknowledge our grateful obligations to him for this noble act of generosity, we beseech all such as feel interested in the second petition of the Lord's Prayer, to imitate this worthy example of Christian benevolence!

We have appointed our next meeting of business, to be held at Cheshire, the day before the next meeting of the Association, at 1 o'clock, P. M. at the house of Capt. Jonathan Richardson.

The correspondence, alluded to in Article 16, was never published, and, thus far, has the writer of this sought in vain for the documents brought forward at that session. They are gone with many other interesting papers once in Mr. Covell's keeping, but blessed be the Lord for his kindness in sparing to us so much. Mr. Covell again accepted the appointment of missionary for three months. It was thought and expected by many, that he would spend this first year of his new pastorate, with his own people; but his heart was toward the heathen of the wilderness, and the dear waiting churches so recently planted in Canada.

Closing paragraph of the corresponding letter, by Elder Kendrick.

"This pleasing anniversary which we trust has been attended with a sweet savor unto God, brings us nigher the great assembly above, where we hope ere long to meet you all in person. 'Till then, you will receive our Letters and Messengers as tokens of love.

STEPHEN GANO, *Moderator.*

Mr. Covell had been duly appointed Clerk at this session, but he had filled that office so many successive years that he declined signing his name at the close of the Minutes, "lest," said he, "the public should begin to think there is but one man in the Association that can perform the duty."

In preparing the Minutes, he says, in P. S., "since our last, our aged, worthy, and beloved brother and fellow laborer in the Gospel, Elder Clark Rogers, of Hancock, has been called from the field of labor, we hope, to the royal palace of eternal rest. May God help us to be also ready."

The summer passed pleasantly on among his people in pastoral and devotional visits. About the middle of July he came out to Troy again on business connected with the Associational concerns, and took home with him his eldest daughter who had been attending Elder Kendrick's school at Lansingburgh, and who had never yet seen the new home in Cheshire.

Pleasant as was the school, and the situation, still the prospect of again enjoying that intimacy of communion with which her dear father had ever honored her, was pleasanter far. During the few remaining weeks of his stay at home, she was indulged to be almost his constant companion, both in his study, and his visitings. Frequently, during the lapse of those few days of happiness,*

* "Might those few happy days again appear,
Might one wish bring them, would I wish them here?
I would not trust my heart,—the dear delight
Seems so to be desired, perhaps I might;—

he would say to her & the younger sisters, "come daughters, let us sing the hymn, "O'er the gloomy hills of darkness."

It was a custom among the Baptist ministers, of Berkshire county, and vicinity, to meet once a year and preach in concert, or rather in succession at the meeting house of some one specified by previous appointment—and so yearly onward in the circle, giving each church in its turn, a share in the annual festival. "The General Meeting," as it was called, was this year to be held with Mr. Covell's church at Cheshire. It was not customary for the resident minister to preach on such occasions, but at this interview, and on the last day of the feast, which was the Sabbath, it was unanimously agreed, "that brother Covell must preach the closing sermon." He preached with Elder Worden's people, on Stafford's hill, in the morning, and in the afternoon according to request he occupied his own pulpit. The text from which he spake is not recollected, but the effect of the sermon upon the audience can never be forgotten. It was known that he was to depart on his mission, the next morning, and this gave added interest to whatever fell from his lips. The house was crowded to overflowing, still silence reigned, and a consciousness of the Divine presence pervaded the assembly. At the close of the sermon, he sang with all his appropriateness of look and gesture, though with thrilling tone and deep emotion, the

MINISTER'S FAREWELL.

1. Farewell my brethren in the Lord,
The gospel sounds a jubilee:
My stam'ring tongue shall sound aloud,
From land to land, from sea to sea;
And as I preach from place to place,
I'll trust alone in God's free grace.

But no, what here we call our life is such,
So little to be loved, and thou so much,—
That I should ill requite thee to constrain,
Thy unbound spirit into bonds again."—*Cowper.*

2. Farewell in bonds, and union dear;
Like strings you twine about my heart;
I humbly beg your earnest pray'r,
Till we shall meet no more to part—
Till we shall meet in worlds above,
Encircled in eternal love.

3. Farewell my earthly friends below,
Tho' all so kind and dear to me;
My Jesus calls and I must go
To sound the gospel jubilee—
To sound the joys, and bear the news,
To Gentile worlds and royal Jews.

4. Farewell young people one and all;
While God shall grant me breath to breathe,
I'll pray to the eternal all,
That your dear souls in Christ may live—
That your dear souls prepar'd may be,
To reign in bliss eternally!

5. Farewell to all below the sun;
And as I pass in tears below,
The path is straight my feet shall run;
And God will keep me as I go—
And God will keep me in his hand,
And bring me to the promis'd land.

6. Farewell, farewell! I look above;
Jesus my friend to thee I call;
My joy, my crown, my only love,
My safeguard here, my heav'nly all,
My theme to preach, my song to sing,
My only joy till death—amen.

Before the close of the hymn, the silence was broken by sobs from many a bosom impossible longer to repress the swelling emotion. "And they sorrowed most of all for the words which he spake that they should see his face no more."

The next morning his brother preachers dismounted at his door to bid him farewell. His own horse stood

ready saddled and equipped for him to depart after the expected call. The morning worship in which all united, as may well be supposed, was touched with unusual solemnity and fervor. After prayers they all rose to their feet, and standing sang the "garden hymn."

While the last stanza* was sounding, the dear brother of their hearts and hopes and prayers, took every individual by the hand with a look that reflected the inward radiance from the excellent glory. With the closing of the strain, they went silently out and departed. We might have known it was the last meeting, the last parting; such seasons come not twice. Nothing remained but to give his trembling family the parting kiss, the last adieu,† and go. About six weeks after his departure, his family received the following letter:

To Mrs. Clarissa Covell, Cheshire, Berkshire Co. Mass.

Tuscarora Village, 27th Sept. 1806.

My dearly beloved Wife and children:

I now, for the first time, sit down to write you, and inform you of my safe arrival in this place, and present comfortable state of health.

I arrived here, last Lord's day morning—found Mr. and Mrs. Holmes in comfortable health, and the red people all well. I heard Mr. Holmes preach to them in the forenoon, and in the afternoon delivered them a short discourse myself. The sachems and their people received me with tokens of joy and satisfaction. I informed them, after public worship, that I had a talk and present for them from our Association, and should be glad to know when it would be agreeable to them to meet in

*"Now here's my heart and here's my hand,
To meet you in that heavenly land,
Where we shall part no more."

†"Dear parent, was it such? it was, where thou art gone,
Adieus and farewells are a sound unknown."—*Cowper.*

order to have them delivered. They agreed to meet the next day for that purpose.

Accordingly, on Monday, the 22d inst. they assembled, and I delivered them the talk, which was interpreted to them in due form.

I then presented them the staff, pipe, and box of tobacco, and explained to them the meaning of the several significant engravings on each of them. They appeared highly pleased, and some of them quite transported with these presents.

Immediately after the ceremonies of delivering and explaining these articles, the sachem filled the pipe with tobacco out of the box, and all present being seated in a circle around the council fire, smoked in the silver pipe in token of our mutual friendship. I must confess it would have added much to my pleasure on the occasion, for my dear Clarissa to have been a participant in this friendly feast of smoking. While we were smoking, the staff and box were handed round from one to the other, till each individual had taken and viewed them. The sachems then according to their usual custom, thanked me, and the Association for our good will to their nation, and the council fire was covered up for the present.

The occurrences of my journey have not been materially different from those of former journeys, only that I have performed this much quicker than either of the former.

I called at Worcester, and made your sisters, Tirzah and Polly, a visit, preached there the first Lord's day after I left home. *They* were in tolerable health, but they had heard, though not so directly as to be depended on, that their brother Thomas Mather is deceased. I have not heard it confirmed, but I fear it is true, for it has been very sickly in the region where he lived the year past. I have enjoyed and still enjoy an unusually good

state of health for *me*, and feel no apprehensions on account of *my* health, though thousands should die around me. I have the promise of God, that I shall live as long as he has any work for me to do, and I have no desire to live a moment longer. I have always found and still find, the climate of this country very congenial to my health, and this circumstance at times, speaks in my ears louder than thunder—doubtless you understand my meaning—and I pray God, I may understand and not resist the meaning of his providence!

I have not yet been across the river into Upper Canada, but have seen some of the people from that side. Understand my friends in general are all well in those parts. I expect, if the Lord will, to cross the river next Wednesday, and make my way to Long Point. I expect the company of Elder Holmes till I reach the Grand River, and that of Elder Irish through the journey. I shall return here, perhaps, by the middle of October—shall write you again soon after my return to this place.

I entertain hopes you will have written me before you receive this, but if you have not it will be needless for you to write afterwards, as there will be the utmost uncertainty whether I receive it. No occurrence has yet raised a doubt of my being able to return at the time appointed.

I have left several appointments, as I came along, for preaching on my return, in order to lay myself under a necessity not to stay too long here; for I confess, that unless something much stronger than my inclinations should impel me to it, I never should leave this country till the imperious summons should call me away from these mortal shores to that bright world from which, blessed be God, there is no return."

* * * * *

"Mrs. Holmes sends her love to you all, and her best wishes for your welfare. Give my love to all our breth-

ren, friends and neighbors without distinction. And believe me to be, my dear wife and children, your faithful husband and affectionate father,

LEMUEL COVELL.

The following is an extract from another letter of the same date, to his friend, Elder S. Gano, of Providence, R. I.

Tuscarora Village, Sept. 27, 1806.

Very dear friend and brother:

The day before I set out on my journey, as I came out of the meeting house, your welcome favor was handed me. With anxious pleasure I perused it, and felt my heart refreshed anew by its contents. What I have to communicate at this time, forbids my dwelling long on the heartfelt pleasure it afforded me. Suffice it to say, if the tardiness of the wheels of your waited for carriage, was matter of joy to you, the swiftness of those of the mail stage, were equally so to me; for if twenty-four hours more had elapsed before its arrival, it would have deprived me of one material article of pleasure on my long and fatiguing journey. I carefully deposited your letter with some papers I intended to take with me, and have enjoyed peculiar satisfaction in re-perusing it since I left home.

But I *must* proceed. I arrived in this loved village, on the morning of Lord's day, 21st inst. Found our dear worthy friends, Mr. and Mrs. Holmes, in comfortable health, and in as good spirits as the nature of circumstances will possibly admit. I think, however, that dear Mrs. Holmes is not without some uncomfortable apprehensions of what may take place in future. They have had a trying scene, but I believe have been divinely supported hitherto. How peculiarly precious that divine promise, Lo I am with you alway! Let the dear servant of Christ but realize its glorious contents, and feel

conscious he is in his blessed Master's work, and it is enough. That our worthy Elder Holmes enjoys that pleasure in the midst of his trials, is beyond a doubt in my mind." These trials arose mainly from circumstances connected with an attempt to supplant Mr. Holmes, and secure the ground under a different influence. They are detailed in the letter before us, but as they do not properly come within the scope of this work, they are omitted.

About the same time, and probably while there at the "loved village," he wrote the following lines. They appeared after his decease, in the Magazine published at Cazenovia, by the Rev. John Peck, the present distinguished Agent of the New-York State Baptist Convention, &c. The Publisher gave them the name of the

"ASPIRATION."

"One happy evening calm and bright
The world stood silent by,
My muse arose and took her flight
To reach the lofty sky.

My soul on airy pinions flew,
And joyful clapt her wings,
And soared aloft to take a view
Of sweet, celestial things.

Thro' climes and worlds before unknown,
She reached the happy plains,
Where on a high, majestic throne,
My smiling Jesus reigns.

There the eternal Father sits;
And there the sacred Dove;
All meaner joy my soul forgets,
To take her fill of love.

There hymning seraphs chant their songs,
With ever new delight,
There I behold angelic throngs,
In robes divinely bright.

There saints in countless numbers be,
Who once were here below,
Complaining pilgrims like to me,
Now freed from all their woe.

No more they mourn a languid frame,
Nor fears nor foes prevail;
Their love breaks out in quenchless flame;
Their joys can never fail.

Their harps can never be unstrung,
So near the Great Supreme;
I listened to the notes they sung,
And Jesus was their theme.

They at the fountain head of bliss,
Drink ever fresh supplies;
No joy to be compared with this,
That's found beneath the skies.

Why must I grovel here below,
Where sin and sorrow meet,
And scarce a drop of comfort know,
While theirs is bliss complete.

Yet, happy souls, I would not ask
To take your seats above;
I am unequal to your task
Of service, praise and love.

Beneath your feet some humble place,
Will set my heart at rest;
Only the nearer Jesus' face,
The more divinely blest.

My all dependent on his smiles,
And centered in his love;
Not earth nor hell with all their wiles
Shall e'er my soul remove.

I'll wait my heavenly Father's will,
And stay till He shall please,
My warmest wishes to fulfil,
And grant a sweet release.

Then I'll recline my weary head,
And bid the world adieu;
And leave my flesh among the dead,
To love and sing with you."

And soon, probably much sooner than he expected, his heavenly Father *did* please,—"his warmest wishes to fulfil, and grant a sweet release." He crossed over to the Canada side, as he had contemplated, and proceeded about forty miles to the town of Clinton, county of Lincoln, and put up at the house of a Baptist brother and friend, Mr. Beam. Whether Mr. Holmes and Mr. Irish were in company with him at this time, is not known to the writer; but it appears from subsequent information that Mr. Irish proceeded onward, and was unaware that his brother Covell was sick or at least dangerously so at the time. He was attacked by the typhus fever—was sick about a fortnight, and partially recovered,—the fever returned upon him, and in a very few days laid his poor weary, way-worn body to rest in the bosom of its parent earth.

"But O the soul that never dies,
When once it leaves the clay;
Ye thoughts pursue it where it flies,
And track its wondrous way."

During the first stage of his sickness, he spake often of his family, as though it would have been a satisfaction to be with them while he was sick. Not, however, that he lacked for suitable attention. The good people, in whose house he was, felt that it was a great privilege to have him with them; and they ministered unto him with all the kindness and care in their power, and procured the best medical advice to be obtained in that region. After the relapse of the fever, it was evident that he could not survive. Saying nothing himself about his family, he was asked if he had any anxiety respecting them? he replied,—"Not any, I have given them up

to the Lord." His strength soon failed, so that he could not speak above a whisper. The last words that could be distinguished in connection were some stanzas from Dr. Watts:—

> "*This* life 's a dream, an empty show,
> But the bright world, to which I go,
> Hath joys substantial and sincere;
> When shall I wake and find me there?
>
> O glorious hour, O blest abode,
> I shall be near, and like my God,
> And flesh, and sin, no more control
> The sacred pleasures of the soul.

After this, it was impossible to distinguish his words connectively, but from what was gathered, it was evident that his spirit was absorbed in prayer for the extension and glory of Christ's kingdom on the earth; and on the morning of the Sabbath, Oct. 19, 1806, he thus literally breathed out his soul into the bosom of his God, and doubtless was admitted by him to attend divine worship, in his more immediate presence, not indeed in an earthly sanctuary, but in the heaven of heavens, the holy of holies. Hath the infidel a death bed, a prospect, a reality like this? "O that men were wise, that they would consider their latter end."

Elder Irish thus speaks of this mournful event, in a letter which was published, I believe, in the Massachusetts Baptist Missionary Magazine:

"At a meeting in Charlotteville, I heard that my dear brother Covell was dangerously ill: I therefore concluded to leave them, and go and see him and then return again. The attention appeared so great in many places that I could not think it duty to leave them finally at the present. Accordingly, on Wednesday, I set out, accompanied by two brethren. We were at this time about 40 miles from the place where brother Covell was sick. We rode

until we came within 20 miles of the place, when we heard he was dead and buried! Oh, how my poor heart felt! I was left among strangers, almost 300 miles from home, and one of the most dear and intimate friends I ever had, taken away in such an unexpected time. But the Judge of all the earth has done, and will do right. Brother Covell had done his work, and went off in the triumphs of faith. We came to the place next morning, and found Elder Holmes engaged in preaching his funeral sermon; and a solemn time it was. After sermon we attended to settling brother Covell's business, and the next day set out on our return to Townsend, where we arrived the day following, and found the church met together; and when we informed them of brother Covell's death, the whole assembly seemed most deeply affected. It appears that this church was mostly the fruit of his labors in his former visits. When he was with them the last year, he assisted in their constitution. I think I can truly say that there never has been any preacher in these parts more highly and more universally esteemed than he was; and a greater and more universal lamentation I never heard in any place for any man, than in Upper Canada for him. But alas! he is gone. May God grant that, like Samson, he may slay more at his death than he has in all his life. Some of the church in Townsend in their lamentation would break their silence and cry out, "O my father in the gospel!" O, that blessed minister of Christ, who was used as God's instrument to open my eyes—shall I never see him again in this world." We then joined and sang the third hymn of the second book of Dr. Watts, and concluded the opportunity in prayer to Almighty God, that he would sanctify this dispensation to the good of many precious souls.

Respectfully your brother, DAVID IRISH.

To complete our history, we must return to Cheshire. About three weeks before Mr. Covell was expected to return, his family were agreeably surprised one morning, by the entrance of their dear and long tried friend, Deacon Rouse, accompanied by one of the neighbors. All sprang with gladness to meet the holy man, but he could not meet them with answering joy. After exchanging some few words of enquiry about health, the good old man sat down overcome with emotion. Mrs. Covell was scarcely less agitated. After an embarrassing pause, the eldest daughter enquired if Deacon Rouse had received any late news from her father? "My child, said he, *your father is dead!*"

Possibly the *out side* of the scene might be described; but the *inward* shock, the almost total extinction of life and feeling, save the one feeling of blasted hope, and the impossibility of surviving under it, is not in the power of language to express. But *our* time was not yet come, and we were obliged to live on, though seemingly impossible and undesirable. Indeed after this long lapse of years, it is difficult to relate the painful story with sufficient coherence to be intelligible.

Intelligence of the mounful event had been conveyed to Elder Webb, in Troy, with a request that he would acquaint the bereaved family. But he shrank from the trying task. He called on his brother Kendrick, of Lansingburgh, a tried friend of the family; but the office was too painful for him. Together they rode up to Pittstown, to their aged friend and father, Deacon Rouse. He was himself overwhelmed with grief, but saw that it was his lot to accept the painful duty. He had arrived in Cheshire over night, and came in, in the morning as has been stated.

His afflictive errand had been made known before he called on Mrs. Covell, and soon her house was thronged

and continued to be for several days. The people were struck with astonishment and grief. Could it be so? Could they have it so? Funeral sermons had been preached for him in several places, before the distressing tidings reached his family and flock in Cheshire—that was on Tuesday. Elder Leland was preparing to attend the mournful duty there, on Friday. During the interim, Elder Kendrick arrived, to mingle his own tears with those of the bereaved and afflicted family and people.—He was importuned for a word of consolation publicly, and finally consented to preach an evening sermon at Mrs. Covell's house. He disclaimed all intention of preaching a funeral discourse. Still he could not avoid something very like one. His text was a passage in Psalms: "Trust in the Lord at all times, O ye people, praise ye the Lord." On Friday, according to appointment, the funeral was attended in Cheshire, and Elder Leland preached from 2 epistle general of Peter, i, 12, 13. As a conclusion to his discourse he introduced the following poem:

Ah! my dear brother Covell! art thou gone?
Hast thou forsaken earth for worlds unknown?
And hast thou found those mansions, far above,
Where every bosom glows with sacred love?
And hast thou found the disembodied throng,
To sound thy harp in their triumphant song?
And dost thou now with angels vie in praise,
And sweep the golden harp, in high, seraphic lays?
Is Jesus in thy view? dost thou behold
His sacred head, adorned with radiant gold?
Doth he appear as lovely in thine eyes
As revelation saith, as faith descries?
Yes, thou art gone; thy better part is fled;
Thy body only is among the dead.
Before thy mortal limbs were stiff and cold,

Thy soul was gone ten thousand leagues twice told.
The news from Canada has reached our ears;
Which grieves our hearts and fills our eyes with tears.
The news declares that Covell's spirit's fled;
Just twenty-seven days he's been among the dead.
Should some departed souls to earth return,
On messages of love of vast concern,
To warn the wicked, comfort the distressed,
Strengthen the feeble, and relieve the oppressed;
Should Covell's soul appear with us to-day,
And fill this desk, instead of worthless me;
How would the people feel to hear him tell,
The joys of heaven, and awful pains of hell!
Fancy conjectures, should he come to preach,
He'd deal a double portion out to each.
As spirits can not speak, without the help of clay,
I'll lend him my poor, mortal tongue, to-day,
Then hark! and hear what COVELL has to say:

"My wife! the partner of my former bed,
Our conjugal enjoyments now are dead,
We bound ourselves for life, but life is gone;
Those who had wives, are now as though they'd none.
Fleshy connections never can abide,
Within these mansions where I now reside;
Yet friendship dear, and fellowship divine,
Are heavenly things, which never can decline.
"O Clarissa! weep not for me; 'tis vain;
My face you never will behold again.
A widow's hardships you must bear awhile;
Exposed to injury, distress, and toil.
Always remember what the Lord hath said,
'I'll be the widow's GOD, the orphan's aid:'
Trust in his word; he never spake in vain;
He'll guide and guard you through this world of pain;
Then in full glory you shall live and reign.

"My first born, Deidamia! hear your father's voice!
In youthful days, O make the Lord your choice.
All things beneath the burning sun are vain,
But Christ is life, and heaven is boundless gain.
Repent of sin, believe in gospel grace,
Then, when you die, you'll see your father's face.

"Sally! my lovely Sally, you must die;
Let youthful charms give way to piety.
Though I am dead, like Abel now I speak:
O fall, like Mary, at your Savior's feet.
For sinners, Jesus bore exquisite pain;
Let not his blood be spilt for you in vain.

"Cordelia! know thy father loves thee still:
Though, cheerfully resigned to the Almighty's will,
My station now forbids all earthly care,
To feed your body, or your dress repair;
Yet one grave warning I am sent to give:
Look at your Savior, and your soul shall live.

"Julia! my youngest daughter, charming child,
Be not by wicked customs e'er beguiled.
The virtuous pattern; let the virtuous throng,
Govern your passions, and command your tongue.
Regard your mother, still her counsels hear,
Keep from her eyes the parent's painful tear.

"Alanson! my son, my lovely, only son!
Farewell, my babe; thy father's glass is run.
Whose hand may guide you, what your lot may be,
Is only known by the great Deity.
Know, then, thy father's God, my son, in youth;
Receive the Savior; trust the word of truth.
Out of the mouth of babes, God can ordain
Surprising strength, to stop the mouths of men.

"Brethren and neighbors, when I left the town,
I little thought I never should return;
But He, who governs all things, did ordain,
That you and I should never meet again,

Till time shall be no more, & Christ shall come to reign."
Thus far, my Covell speaks, with Leland's tongue;
Now Leland speaks with sentiments his own:
Brethren! the preacher of your choice is dead,
His soul from earth and earthly things has fled,
And the cold ground has now become his bed.
Alas! what shall poor, weeping Zion do?
Zion, whose foes are many, friends are few?
The sadness of your hearts, your eyes betray;
Like Jesus weep o'er Lazarus' clay,
And say, our friend and pastor's called away.
But let not funeral tears alone be shed;
Mourn for your sins, as for a brother dead;
Mourn for your sins, which have provoked your God
To send this token of his vengeful rod.
Cheer up, you saints! the blessed Jesus knows,
What's best for you, and that his hand bestows:
Though prophets die, and fathers dwell in dust,
He will preserve the souls who in him trust."

Several obituary notices were published at the time; but the article now preserved in the "Religious Encyclopedia" is a very good condensation of them all. The reader is presented with an extract from that, with a few words descriptive of his person prefixed. He was rather below the common stature, and of good proportions, though he became very thin and spare. A head and brow denoting great expansion of intellect. Complexion dark, and dark blue eye; of deep and penetrating look; features rather strongly marked, and face rather thin and square. He ever exhibited great neatness of person, and propriety of dress. In the words of our author we add, "His voice was clear and majestic, his address manly and engaging, his doctrine, salvation by the cross, and his preaching of the most solid and perspicuous kind. He lived the religion he professed, and wherever he was known, was highly and universally esteemed."

Time would fail to enumerate the lamentations, the mournings, excited by this unlooked for, this dark, mysterious, humbling Providence. Suffice it to say they were co-extensive with his acquaintance. But the estimation in which he was held, was not manifested by grief alone. For his sake many, very many, delighted to show kindness to his mourning widow and fatherless children. The dear people in Cheshire, came in with their freewill offerings, making ample provisions for the approaching winter. Elder Leland had loved his brother Covell, and mourned his loss, but did not let his kindness descend into the grave, and moulder with the dead. He too came with testimonials of love to the living, and in common with the other members of the church and society, remained a friend to the family.

It is written, "the liberal deviseth liberal things, and by liberal things shall he stand." Mr. Covell was one among many illustrative of this truth. His soul devised liberal things from the greatest to the smallest of his concerns, and as I do not recollect to have mentioned in the course of this history, that he was not unfrequently called to accept the liberality of others, with gratitude to our heavenly father I record it now. And the same fountains of good-will flowed out to the assistance of his family after his decease. Neither do I recollect to have mentioned one trait of character, which deserves a notice from its rarity.

He possessed a vividness of perception that enabled him to comprehend at a flash, as it were, the ideas of others, and almost to run in advance of an author or speaker, and thus while listening to another, he could at the same time be pursuing a different train of thought in his own mind, without losing the connection, or becoming confused in either. An instance in point, that may perhaps be recollected by some who may read these pages.

Returning from the Association at Troy, in company with other brethren, he called at a friend's in Lansingburgh. One says, "brother Covell, I was sorry to have you lose brother Gano's sermon last evening." "I lose it," said he, "and why should you think I lost it?" "Because I saw you was engaged in writing the answer to the Tuscarora talk, and that that occupied you till about the close of the discourse." "True," said Mr. Covell, "but I can show you, nevertheless, that I heard the sermon." He then repeated the text, Heb. xii, 1, 2, noticing particularly Mr. Gano's expression of the sin which doth so easily beset us, as evidently meaning from the context preceding, the sin of *unbelief*, and not as was generally supposed, something we were severally prone to, or easily beset by. He proceeded to repeat the divisions and leading ideas of the subject.

In view of results exceeding all ordinary bounds of expectation, with propriety we exclaim, see "what hath God wrought." And this is the feeling which involuntarily arises in reviewing the history of those events in which Mr. Covell shared so conspicuous a part. And to contemplate him, as he stood in the midst of his denomination, in frequent councils, on varied and trying occasions, at ordinations, at associations, at conventions, at devotional meetings of almost every form,—to behold him occasionally confronted with powerful adversaries to the truth, some of them impostors, some open infidels, and some erroneous teachers, ever obtaining the victory by the skilful application of a "thus it is written"—to see him ever wielding the pen of the ready writer, generally the chosen scribe of public occasions, and the draftsman of public documents—often the selected preacher at associations and other public occasions, to behold on *all* occasions, his enlargedness of thought, the unpremeditated copiousness and pertinence of his remarks, the

occasional loftiness of his style, the grammatical correctness of his language,—the inquiry naturally rises, can we expect to look upon his like again? Probably not; as it is not probable that circumstances will require such another. The great and glorious Head of the Church, is as glorious in *economy* as in *grace*, and fashions the instruments of his holy purposes, according to the service they will be required to perform; and on this principle, may we not expect, and do we not behold, in every age and generation, some few master spirits, who will not only be adapted to the circumstances of the society and times in which they live, but will be as it were "advance couriers" to those who shall succeed? And here springs up a consolation in the remembrance that both "they that went before and they that followed after, cried hosannah, to the son of David, blessed is he that cometh in the name of the Lord."

CHAPTER VII.

Session of 1807; Visit of Elder Irish; Extracts from the Minutes; Interesting Note of Dr. Baldwin; Elegiac Poem; Grave.

The next session of the Association was held with the bereaved church in Cheshire. A full and interesting representation attended, with distinguished brethren from other Associations, and among them Elder *Irish*. Trying indeed was his errand of love. He had come to visit that interesting body of men, whose hearts had so warmed toward their less privileged fellow-men at the west—to mingle his sorrows with those who had so often sat in council with their mutually dear brother Covell, to tell them in his behalf, of his faithfulness unto the end, and of his final release from toil and suffering, and to go to his dear brother's family, and carry them the clothing and personal effects of that friend they were no more to behold while dwellers on the earth. He was deeply conscious that the sight of those well-remembered garments, and the tokens of love from the dear people where their precious friend had breathed his last, would cause their hearts to bleed afresh. All his labor of love in attending to his friend's concerns, and coming the long journey with his things, had been though mournful, a pleasure. But now he had come to that which taxed his sensibilities to the utmost, and on arriving at the house of his dear brother Covell's widow, he was obliged to pause some considerable time at a short distance, before he could summon sufficient fortitude and resolution to enter and peform his mournful errand. But why again dwelling on this painful theme? Well I know that re-

calling those agonizing scenes, will not recall my dear father to our embraces. But pardon me, dear reader; a wound that can never be thoroughly healed, will still flow out whenever re-opened.

Returning to our narrative, we commence with article 6, of the Minutes of this session.

6. The following report was received from the Missionary Committee:—

"Your Committee, charged with Missionary affairs, beg leave to report, that during the last year, we have received $139,67, which, added to $59,44½, the surplus remaining in the Treasury at our last meeting, amounts to $199,11½. That we have employed brother Jonathan Finch, three months, as a missionary, for which services we have paid him $50, and $3,50 for pamphlets he distributed on his mission. That we have employed brother Lemuel Covell, three months, as a missionary, for which we have paid him $50. That a ten dollar bill, the Treasurer paid brother Covell, being counterfeit, we have directed him to pay ten dollars out of the Treasury to his widow—amounting, in the whole, to $138,50; leaving a surplus in the Treasury of $60,61½, as appears per Treasurer's report.

"That brother Finch has made a very acceptable report to this Committee, of his mission through part of Vermont and New-York, on the west side of Lake Champlain. We are deeply impressed that his labors have not been in vain in the Lord, but rendered peculiarly beneficial to perishing souls. We feel an increasing conviction, that we ought to continue our exertions to send the joyful tidings of salvation into that country.

"That the report of brother Covell's mission through the western settlements of New-York, on to the Tuscarora Nation of Indians, and into the Province of Upper Canada, we shall not have from himself, until we hear

his history in heaven. We learn, however, that he was faithful unto the death. The perishing state of the people, and the cause of God, very loudly call for our utmost exertions to continue sending missionaries into that country. The mournful death of our much lamented, and dearly beloved brother Covell, casts a sorrowful gloom over our hearts. Low lies the body of our dear brother Covell. In the cause of God he ended his career. His soul, we trust, has gone home to glory, while his body has descended to the dust. And shall the missionary spirit die with him? Shall that descend to the grave too? God forbid? No, brethren, may the mantle of Elijah fall on Elisha.* Let us exert ourselves in the cause of God, and try to promote the spread of the glorious gospel of Christ in a dying world.

By order of Committee,

ISAAC WEBB, *Chairman.*

NATHANIEL KENDRICK, *Clerk.*

Cheshire, June 2, 1807."

Brother Finch presented letters to the Association from the churches in Plattsburgh and Peru, and from brother Solomon Brown, thanking them for sending missionaries into their country, and soliciting their continuance in this apostolic service to them, and the perishing inhabitants of their land. Brother Webb presented a written Talk from the Tuscarora Indians, in which they express their thanks to the Association for their care towards them; that they should send missionaries to instruct them; and particularly brother Covell, with a staff, pipe, and tobacco-box, as tokens of friendship.

* And this prayer in unison with thousand others was heard.—The mission spirit not only remained with associated Shaftsbury, but the Otsego Association comprising many churches in which Mr. Covell had repeatedly performed labors of love, this same year organized a board of missionary operation. See "Peck and Lawton's History of the New-York State Baptist Convention."

They wish to continue receiving missionaries from us, and that the chain of friendship may be kept bright.—Brother Irish presented letters from the churches in Townsend and Charlotteville, importing their steadfastness in the truth, and expressing their thanks to the Association for their epistles of love, and missionary services to them; requesting that they may be continued. He also gave a particular verbal account of the last indefatigable labors of brother Covell, and of his triumphant death, through an unshaken faith in his Divine Redeemer.

7. After hearing the Committee's report, together with the documents and verbal accounts accompanying it,

Resolved, unanimously, That this Association do cordially approve of the doings of the said Committee, and the services of brother Finch, as reported:—That we think it our duty to continue our exertions in sending missionaries into destitute places; and in order for this, we appoint brethren Blood, Hull, Webb, Peck, Glass, Kendrick, Upham, Rouse, Hendrix, West, Himes, and Hinman, our Missionary Committee for the ensuing year.

11. Appointed brethren Webb, Hull, Peck and Kendrick, our Committee, to wait on brother Holmes, agreeable to his request; to consult with him on measures for the continuance of his mission among the Indians; and whatever may relate to the good af Zion: and that they prepare and send, in behalf of the Association, a Corresponding Letter to the Tuscarora Nation of Indians, in answer to their written Talk to us.

18. Appointed brother Kendrick to answer the letters to the Association, from the churches of Townsend, Charlotteville, Plattsburgh and Peru.

19. Ordered, that a Dirge, composed by a young lady,*

* I have learned that this young lady was a sister in the Stephentown church, but have never been able to learn her name.

on the death of brother Covell, be printed with our Minutes.

20. Resolved, That it be the duty of the churches of this Association, to contribute to the support of brother Covell's widow and children; and that we recommend it to those churches, who are behind in their contributions, to take some method, by subscription, or by some other means, to make up their liberality, and forward the same by an early opportunity. May no one, whom God hath prospered, be lacking in such an apostolic example and precept.*

24. The business of the Association was followed by two well adapted and very impressive addresses, by brethren Worden and Blood, which, to Christians, were like precious ointment poured forth.

The Committee charged with missionary affairs, take this opportunity to give official information, that they have appointed brethren Peck, Glass and Matteson, a Committee to the Saratoga Association, to propose a coalition with them, to promote the important object of sending missionaries to destitute places. Also, appointed brother Kendrick a committee to make the same overtures to the Vermont Association. We have agreed to meet the next year at Deacon Bushnel's, at Pownal, at 1 o'clock, P. M. the day preceding the next meeting of the Association.

The Trustees of the New-York Baptist Missionary Society have agreed to meet next year, at the same time and place with the Missionary Committee; and they take this opportunity most earnestly to entreat their brethren in the ministry, both of this and the adjacent Associations, to use their utmost endeavors to promote a

* The Warren Association, which included the churches of Boston and vicinity, also forwarded to Mrs. Covell a token of their benevolence, and Dr. Baldwin himself sent her a valuable present.

subscription, and so to form a district in each of their congregations or parishes, and each district, (should it contain only ten subscribers, one dollar each,) is requested to send a trustee to meet at the time and place above alluded to.

ELEGY,

ON THE DEATH OF BROTHER LEMUEL COVELL.

HAIL, sacred Muse! inspire a female pen
With flowing numbers, and a lofty strain,
To sing of COVELL's late, untimely fall;
A shining light, remov'd from Zion's wall,
And sunk in night: darkness involves the poles,
And a broad gloom o'erwhelms our weeping souls:
Scarce can we hope an equal orb will rise,
Since his bright soul has pass'd the lower skies:
Zion stands trembling; all her pillars mourn;
Her richest dust lies hid in COVELL's urn.
Let gloomy cypress weave a mournful shade,
And bending willows hang their drooping heads
Around the spot where his dear body lies,
In distant lands, beneath inclement skies.

No warlike arts, nor deeds of martial fame—
Of sanguinary heroes, stain his name:
Not all the honors of a tinted field
Could add a charm, or one new lustre yield
To COVELL's worth. Religion's vot'ry shines
In diff'rent wreaths, wrought out by skill divine.

Meek, mild, intelligent, and full of love—
His office sacred, giv'n him from above.
Nature and grace their richest gifts bestow'd,
To adorn the man, and form the saint of God:
He seem'd design'd, by the Almighty hand,
To sound the gospel trumpet through the land.
His deep discernment, and his ready wit,
And native eloquence, pronounce him fit

To spread the tidings of salvation round,
That heathen lands might hear the glorious sound.
His worth well known, his brethren send him forth
To preach the gospel in the distant north.
It seem'd God crown'd his labors with success,
To spread the gospel in the wilderness:
Like Paul, he planted churches, and ordain'd
Elders, who might the truth maintain;
To feed the flock, and daily bring to view,
From God's great treasure-house, things, old and new.

His great success charm'd all his brethren so,
Again he's call'd—again submits to go,
Where superstition rear'd its horrid head,
And ignorance and witchcraft terrors spread:
Seditious murm'rings through the village ran—
Infernal rage and malice led the van:
Th' unbury'd hatchet, and the bloody knife,
Proclaim the onset of approaching strife.

Covell arrives!—but not with sounding car,
Nor legions, train'd in all the arts of war,
Waiting the dread command to strike the blow,
To lay usurping chiefs and warriors low.
Alone, unarm'd, this heav'nly champion stood,
Unaw'd by savages, who thirst for blood;
Meekness and love adorn'd his steady brow,
While truth encircled, like the radiant bow,
Persuasive eloquence, like summer show'rs,
Fall soft and sweet, but with resistless pow'rs:
He quell'd the clamors of the murd'rous clan;
Taught them, that love to God, and love to man,
Were sacred virtues, and surpassing far
The honors gain'd by fierce, unnat'ral war.

Heav'n lent its aid to assist a mortal hand
Peace to restore, and order, through the land:
Submissive warriors, bending, pardon crave

To prove they were sincere, the triple wampum gave,
(Emblem of peace) by COVELL's hand they send,
Who gladly bears it to his anxious friends.
His friends receive with joy the peaceful sign;
Enraptur'd hearts in solemn praises join
T' adore the pow'r, and bless the hand divine
That could perform such wonders; could control
The fiercest passions of the savage soul.
Sure infidels must stand amaz'd, and own
The gospel has a pow'r to them unknown:
Own 'twas its gentle influence that subdu'd
The untam'd savage, and the native rude.

Again commission'd, on his friends' behalf,
COVELL provides, and bears th' appointed staff
To the first sachem—and the box, that shows
The circle of God's love, that does enclose
The human heart—with silver pipe is sent
To the chief warrior; but, with wise intent
To have the tube inserted, by his hands:
The emphatic sign with ease he understands.
A token to confirm their wish, to join
In lasting friendship; shew their whole design
Was pure benevolence to all the race,
Though darker hues spread o'er the Indian face:
Sweet charity embraces all mankind,
Her ardent zeal flows free, and unconfin'd.

But, ah! his race of glory now is run;
His labor's finish'd, all his work is done;
A few revolving weeks, with grief we find,
Ends his career, and closes his design—
Death shuts the scene!
Hark! from the wilderness, of late, we hear—
The piercing sound salutes the list'ning ear:
COVELL is dead!—the weeping churches cry:
COVELL is dead!—the echoing hills reply.

Well may the church appear in sackcloth dress'd,
To mourn the man, the Christian, and the priest.
Cheshire, the seat of COVELL's late abode,
Feel most severely the chastising rod,
Their ardent wishes were fulfill'd awhile;
They shar'd his labors, and enjoy'd his smile.
Alas! too soon their pleasing prospects end;
In vain they mourn their dear departed friend:
No pray'rs can alter or reverse the doom
That call'd the righteous from the ills to come.

But who can paint the anguish, speak the pain
Of his lov'd partner, and her orphan train!
Depriv'd, at once, of husband, father, friend;
One fatal stroke their earthly comforts end:
The heaving bosom, and the streaming tear,
Best speak their grief—their heavy woes declare.
Must they be left, in solitude to pine?
Or, will united brethren nobly join
"T' assuage the throbbings of the fester'd part,
"And stanch the bleedings of the broken heart?"
Surely the widow's judge will deign to bless
Each act of kindness to the fatherless;
Will render double for such favors shown,
To soothe the widow's and the orphan's groan.

Here stop my fancy, and reverse the theme:
Though he deserv'd our love, and high esteem,
Yet let us not contemplate Zion's fall,
Though a wide breach is made within her wall:
JESUS still lives! the rock of ages proves—
A firm foundation that can never move;
Built on this rock, the church must ever stand,
Though tempest sweep, and thunder shake the land!"

A letter from Elder, now Dr. N. Kendrick, who went on the same mission tour in 1808, informed us that the

church in Clinton, where Mr. Covell died, had enclosed his grave with a decent fence, and had erected a perpetuating monument at their own expence. He also sent us a copy of the inscription, but the letter not having been in my possession for several years, I am unable to present an accurate copy here.

MEMOIR

OF

REV. ALANSON L. COVELL,

SON OF REV. LEMUEL COVELL,

AND LATE

A PASTOR OF THE FIRST BAPTIST CHURCH

IN THE CITY OF ALBANY, N. Y.

BY MRS. D. C. BROWN,

SISTER OF THE DECEASED.

VOLUME II.

BRANDON:

TELEGRAPH OFFICE.

1839.

PREFACE

TO THE SECOND VOLUME.

When the preface to the first volume was written, no other was anticipated; but it now appears to me proper to say something farther. I spake in that, of "having arrived at the conclusion" of my work. This was true with the following explanation. The first volume was all written out, a part of the second, and the plan determined on for the remainder. The work was going to press, and the printer called for the preface. By the blessing of God, I have been enabled to fill out the original design, and have to-night written the last word of this memoir. With humble gratitude, my heart pours out a thank-offering to my heavenly Father, for his great mercy and kindness, and earnestly implores his blessing to rest on these my imperfect labors, that those who read the biography of "the two Covells," may be incited by their example, to put their entire trust in God, to move forward in duty, regardless of personal advantage, and like them to seek only the approbation of their heavenly Father.

Whether I have made the wisest possible selections from the mass of letters and journal before me, is not for me to say. The responsibility of my work, whether right or wrong, must devolve on me; yet, I have not leaned altogether to my own understanding; I have consulted with judicious ministers of the gospel, and with ladies of literature and piety; above all, have I asked wisdom of God. I have also studied to ascertain, so far as reflection would empower me, what would probably have been my dear brother's own mind on the subject. After all, I may have greatly failed. My aim has been to select such letters, and such portions of his journal, as would at the same time relate his own history, and exhibit his character in the varied social and christian relations. And now as I am about to lay down my pen, and return again to my home, and the sweet charities of domestic life, I would say to my dear readers, in the language of our blessed Redeemer, "As ye would that others should do unto you; do ye even so to them."

D. C. BROWN.

Brandon, Telegraph Office,
August 7th, 1839.

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CHAPTER I.

Natal day; Early orphanage; Traits of character; Education; Second marriage of his mother; Visit to his friends; Sabbath School; Change of heart; Religious experience.

"Instead of the fathers, shall be the sons."
Old Testament.

As we have seen in the preceding memoir, the junior Mr. Covell was born in Pittstown, Rensselaer Co. N. Y., January 20, 1804. We have also seen that he was welcomed as the hope and desire of many hearts, and that those hearts were saddened, and those hopes almost annihilated by the decease of his excellent father, before he was able to appreciate his loss. It remains for us to trace his onward course, to view him in his orphanage, to note the unfoldings of his character, the changes of his circumstances, and in all these points to behold the care of his heavenly Father over him.

An unusual degree of pleasantness and amiability distinguished him, from his infancy; and the atmosphere of love and indulgence in which he grew up, seemed *necessary*, rather than *derogatory*, to the developement of his moral qualities. *His* were the virtues best bro't forth by gentleness, and the smiles of encouragement.—Frowns and harshness would have blighted him in the bud. His heart ever expanded to the voice of kindness, and it was ever his study and delight to repay even the smallest favor; indeed to the latest hour of his life, he

was ingenious in expressing the benevolent feelings of his heart, under the delicate veil of gratitude.

To the fond expecting eye of one who delighted to trace the lineaments of future expansion in the germ, the future preacher was discernable in him very early, even before he was three years old. His mind untrammeled by the common practice of teaching smart things to children, to show off before company, was left free to choose his own subjects for imitation. Of course whatever he did, the more plainly indicated his "natural turn;"* and he used even at that early age, to hold frequent and regular meetings over the back of his little chair with his youngest sister for an auditory. Indeed so strong was this impression concerning him, that in after time when beholding him dangerously sick, it was felt that he could not then die, that he would live and yet preach the gospel to those who were essaying to comfort his distressed mother by saying, "that perhaps it would be best that he *should* be taken away, as he had no father to take care of him—and no knowing what course he might take should he live."

Years rolled on, and, as they passed, the kindness of his heavenly Father ran parallel with his increasing wants, and, as he mentions in his journal, "mercifully preserved him from out-breaking sins." He enjoyed the advantages of the common schools of the time, from 4 to 10 years of age. As a pupil and class-mate he was loved and esteemed. His attainments were all that

* I would not wish, by this, to be understood as believing the commission to preach the everlasting gospel, to be a gift of nature. But if this treasure be committed to earthen vessels, are they not also, *chosen vessels?* Not chosen upon emergency from among men, but chosen in Christ Jesus, from before the foundation of the world? and like their blessed Lord, to have a *prepared* body, to be sent forth like him in the fulness of time? And though with reference to their ultimate vocation, they may not *generally* be distinguished from others during their minority, shall we say that *no* instances occur where these servants of the Lord give *early* and *plain* indication of their future calling?

could be expected from the then limited resources of instruction. "To read, write, and cipher, and understand English Grammar," was at that period the maximum of common school attainment.

In February, 1814, Mrs. Covell was married to Mr. Stutely Westcott, of Charlotte, Vermont, and immediately removed from Cheshire, where she had experienced such varied expression of the goodness of God, to her new home at the north. Alanson and her third daughter went with her. The parting with those that remained, as may be supposed, was painful. Many were anxious about "the boy" forgetting the exhortation, "take no thought for the morrow, your heavenly Father knoweth what things ye need."

And now we behold him a stranger in a strange land, introduced to new and trying scenes; but by the blessing of God upon him, he so comported himself among his new connections, as to win their affection and respect. His sister Cordelia was of great service in the moulding of his character. Herself a person of enlarged views and noble thought, her influence upon his growing mind was most salutary and happy. His opportunity at school, while he continued with his step-father, was limited to three months attendance in winter; the other portion of the years, he enjoyed the privilege of practical lessons in agriculture, on his father's farm. Though thus happily situated, no change of circumstance or place, made any change in his affections, and with great delight he hailed the arrival of his youngest sister, after a separation of something more than two years. She of all the family had been his chosen one, the play-mate of his early days, and when afterward he saw her married, even though to his second father's son, he felt a disappointment that he ill knew how to bear. He even reminded her, and that with sadness, that she had broken the cov-

enant they had made never more to be separated, but to dwell together as long as they lived. Not long after this event, his eldest sister was at home on a visit, and he returned with her to re-visit the friends and scenes of his childhood. During the time he spent in that region with his two sisters, separate about twenty miles, he enjoyed some further advantages in learning. His brother-in-law, in Cheshire, Mr. Wolcott, gave him the opportunity of attending a select school there, during the winter. He also enjoyed a similar privilege with his eldest sister, in Pownal, the next summer. Compared with the privileges of the present period, this was "the day of small things;" but we considered them rich blessings from the hand of God, and the more so, as he had given our brother a facility of mind and strength of memory, which gathered and treasured much in little time. By request of his father he returned home after an absence of ten months. He was at this time in his sixteenth year, a happy, cheerful, sportive youth; a vein of good humor ever at flow, and a hand ever ready to assist a play-mate or a friend. But with all his vivacity, there was ever a certain air about him that reminded one of the clerical office. It was remarked of him while at school in Pownal, by an associate older than himself, "that fellow will preach yet," said he, "he *plays* just like a minister."

He was ever friendly to religious characters, ready to lend an ear to religious conversation, especially from ministers. He enjoyed much of this kind of society, as his second father was very generally known in that region, and those who had been acquainted with his own father, if passing that way, would diverge a little from their onward course, to call on the relict and offspring of their lamented friend. While in his fifteenth year, he wrote an essay in praise of the christian religion, which

I regret is not now to be found. It was affecting to read his glowing description of that which the same page declared, "he never expected to enjoy, he was so very unworthy." With a sensitiveness which some minds will know how to appreciate, he wrote, and retained the manuscript, in private. It came into his mother's possession accidentally.

I believe it was in the summer after he was sixteen, that a Sabbath School was first instituted in the district where he lived. He attended, and in the course of the season, committed to memory a great part of the New Testament. His method was, to learn all he could on the Sabbath, beside attending public worship and the school, and, during the week, to have his Bible in the window, that when he came in from work, he could take it up and study, every spare moment. In this way he frequently committed more than a chapter a day.

Nothing unusual occurred to him after this, till he was about nineteen. Then indeed began to be realized the the long cherished hope of his anxious friends. I speak of his conversion of heart to God; and happily here, the pen of the narrator may be exchanged for that of the transcriber. I have before me a written account of the work of divine grace upon his heart, from his own hand. It was not written at the time, but some few years after. During the progress of his acquaintance with the lady he afterward married, each committed to writing their recollections of those exercises, which we call "our religious experience." They exchanged with each other, these interesting documents. His is here presented.

"Since I was ten years of age, I have been subject to frequent religious impressions, arising from a discovery of my ruined condition as a sinner, and the certainty that I should be miserable in the world to come, unless I repented and turned to God. At such times I made

many promises that I would amend my life, and devote myself wholly to the service of God. During these seasons of seriousness, I used to pray, read the Bible, &c., in hope of finding pardon for my sins and a change of heart, accompanied with such enjoyments as I had heard christians speak of. These endeavors, however, were feeble and heartless, and continued but a short time. Some new and trifling pleasure, or some sudden temptation, would in a moment effect a revolution in my mind. I was ready to comply with the first suggestions of satan, and yield to the first inclination of my wicked heart. After a time my former impressions would return, commonly attended with a deeper sense of guilt, than at any previous time. My reflections were, that I had added sin to sin, resisted the Holy Spirit, sinned against greater light and knowledge, and was more in danger of eternal damnation, than ever. These reflections were always succeeded by more repeated and confident promises of repentance and reformation. In a short time however, this excitement, occasioned mostly by fear of punishment, would subside. Prayer would then be neglected, and soon I would be again entangled and overcome with the yoke of bondage.

I lived in this manner, three or four years, when I began to think I had sinned away the day of grace. I had so many times resisted the Holy Spirit; refused so often to repent and believe in Christ; had resisted such strong convictions; sinned against such degrees of light and knowledge, that I thought I had committed the unpardonable sin, and that there was no mercy for me.—Such impressions, however, were not lasting; something still assured me that it *was* possible for me to find pardon and mercy from God, notwithstanding all my exceeding sinfulness and vileness. I would then as formerly have recourse to the Bible and to prayer. But anon

this seriousness would wear away, and again I returned "like the swine that was washed to its wallowing in the mire."

When I was about fourteen years old, I was more seriously awakened than ever I had been. I thought this the last opportunity that ever would be granted me to receive Christ and his salvation. I resolved to seize the favored moment, and began to pray with some earnestness, that God would have mercy on me. My feelings however again declined. I again felt desirous for more time to enjoy the pleasures of life, and engage with those around me in youthful amusement. I felt unwilling to leave my young associates and all their pleasures so soon. I must have opportunity to gratify those inclinations and passions which I found myself unable to deny.

In this state of mind, I found no method of relieving myself from present uneasiness, and of silencing my fears of the future, but this. I retired alone, and entered into a most solemn engagement before God, that if he would spare my life till I was seventeen years old, I would most willingly, and most certainly, renounce everything but religion, and devote the rest of my life entirely to his service—but till that time I must have liberty to enjoy the pleasures of the world. This measurably satisfied my mind at the time, and I returned to a course of vanity with little remorse of conscience. After this, I passed my time much as I had before, sometimes awakened and resolving to turn to God, but most of the time well pleased to continue in sin. When the age of seventeen arrived, my promise occurred to me, but I had not the least inclination to perform it. I had vainly tho't before, that by this time I should have so far gratified my worldly inclinations that I should be satisfied, and desire them no more. This was a deception. Instead of being

satisfied with what I had enjoyed of the world, I had but just begun to enjoy it. I thought a few years to come would be more propitious to worldly pleasure, than any former period of my life. For this reason my inclination to continue in sin, was stronger than ever, and my desire to become religious, proportionably weak.

I thought it a heinous sin to violate a promise so sacred as I had made, and thought too this might be the very last opportunity I ever should have, to repent and turn to God; still, such was the ascendancy which sin had gained over me, that through its influence I resolved to hazard all, for the sake of a few years pleasure, which I hoped I should be permitted to enjoy. About the time I was nineteen, I was very seriously awakened, in consequence of ill-health, to reflections on death and another world. I had no apprehension of immediate dissolution, but yet the thoughts of dying were continually with me. I knew most certainly that in my present situation I was wholly unprepared for happiness. I viewed myself the chief of sinners, a vessel of wrath fitted by my own sins to destruction.

I viewed myself a criminal before God, justly condemned to endless misery. It appeared certain that I should perish. I had so long lived in open violation of the commands of God—had so neglected and despised the great salvation, and so long resisted the Holy Spirit, that my damnation was sealed, and I must be miserable forever. What tended to confirm this opinion still more was, the hardness of my heart and the stupidity of my feelings. I could think of being cast off at the left hand in the day of judgment, and of being banished to blackness and darkness, to be tormented forever in the keenest despair and remorse, and not be moved in the least.

I thought surely, if any person on earth was ever given over to hardness of heart and blindness of mind, I

was the man. I could not conceive of a more hopeless case on this side hell than mine. Every thing conspired to condemn me. The law always had condemned me, and the gospel, the only hope of lost sinners, I had rejected again and again, and that God to avenge the insults done to this, must consign me to eternal torments. I was in my own judgment cut off from all possible hope. In this situation, which continued but a short time, something seemed once more to remind me that there was yet in my case a possible hope, that with God there was forgivness that his name might be feared.

I thought if the Lord would pardon me after so long a course of rebellion against him, I could most willingly praise his name, and obey his commandments, while I had being. I accordingly began to pray that he would have mercy on me, and I resolved to continue praying, and if I must perish to perish at his feet, acknowledging his justice and imploring his mercy. I soon found myself unable to pray as I ought in consequence of an unfeeling, stupid heart. I had always thought before, that I could pray at any time if I would try, but I now found I could not. I sometimes thought it the greatest wickedness in me to attempt to pray, when my heart was so far from God, and so averse to him. I began to think I had never been convicted. I began then to pray for conviction, and continued to for two or three days, but to no avail. I found myself still stupid and unaffected. I then thought I might have entertained wrong ideas of conviction. I began to think it consisted more in the knowledge of sin, than in the fears of hell. I thought I had a knowledge of sin, but I could not mourn for it in the manner I ought before God. I then began to think more particularly of repentance. I thought it consisted in godly sorrow for sin, and in forsaking of it. I could say I was sorry I had sinned, and was willing to forsake

sin; but I did not feel that *degree* of sorrow which I wished to. I longed to have my heart broken to pieces, and melted into tenderness before God. But this was not the case. I was still the same, continuing to pray for conviction and repentance, but finding no relief. I viewed myself lost and fallen indeed. I knew I never could repent of sin, nor love God, nor believe in Christ, with the heart I then had. I found by experience, that God alone could give me a better one. I had tried to alter it myself and tried in vain. From myself I had nothing to expect, but a continuance of sin and iniquity. I found all I ever had done was to sin against God and I feared it was all I ever should do. Indeed I knew it was, unless a change was effected within me. As I was in this state of mind, thinking of my sins through my life, I began to think of the goodness of God to me. It appeared greater than ever I had viewed it before. I endeavored to recount some of the many blessings I had received from him, and the manifold mercies he had conferred upon me. I found indeed that goodness and mercy had followed me all my days. His mercy and kindness appeared not only great beyond conception, but peculiar on account of the unworthiness of the object on which it was bestowed. What surprised me most was this: I found that for all these favors and blessings, I had never been once thankful in all my life. The sin of ingratitude appeared to me in some measure as it *was*, and what I still lamented was, that I could not even *then* thank him sincerely for one among a thousand of his favors. I perceived that in my depraved heart there was nothing like gratitude to a benefactor, or love to a friend. This view of myself was humiliating indeed. I never had such discoveries of my sins before. I thought formerly I was a *great* sinner, but now I found myself a *vile*, *guilty* sinner. I immediately began to pray, that

God would give me a thankful heart for his mercy and kindness. I could not be reconciled to live so ungrateful to Him from whom all my blessings came. But all my prayers for this were as ineffectual as they had been for convictions and repentance. My hard, unthankful heart remained the same. Nothing could move or soften it. I however continued to pray for a heart of gratitude that I might praise God sincerely for his goodness. As I was engaged in praying for this, at a certain time, in an instant there was a *new* feeling within me—one to which I had ever before been a stranger. *I did really feel thankful* for the mercies I enjoyed. The moment I thought of any of his mercies, my heart would be filled with gratitude and praise. And when I received any thing, if it were but a glass of cold water, my first thought was, it is the gift of God—O bless his name. I did not think at this time however, that I had been born again. I thought a greater work yet necessary. It appeared to me that I did not love God as I ought to. Though I felt in a measure thankful for his mercy, still I did not feel that affection for his character, and that attachment to him which I desired. I thought his character infinitely amiable and lovely, and wished to have my whole heart fixed upon him, that I might love him with all my heart. I accordingly made this the burthen of my cry to the Lord, that he would give me a heart to love him entirely, to the exclusion of other objects.

Without this intense affection for him, I could not be happy. I could find no rest to my spirit, and no evidence of a change, till the love of God should be shed abroad in my heart. My prayers however did not alter my feelings. All remained just as it had been. I resolved to importune the Lord day and night, till he did grant my request. About one or two days after this, as I was engaged in prayer, it appeared to me that the Divine

presence filled all the place where I was. I heard no voice, saw no appearance, but received a deep impression never to be forgotten, that *God was present.* My hardness, impenitence, and unbelief, which before had caused me so much anxiety, now seemed all to depart in a moment. I thought they would return no more forever.—My whole mind and soul was filled with a joyful view of the Divine greatness, goodness, glory. He was altogether lovely, beyond all conceptions I had ever had before. I *now* thought I loved Him with all my heart. The more I thought of Him, the more my love increased. His justice, love and mercy, all were themes for contemplation, which opened sources of new and endless enjoyment. Fear, doubt and anxiety were all absent from my mind. I thought myself the happy possessor of perfect contentment, peace and joy. I felt relieved from everything which had rendered me unhappy. When I thought of my fellow-men I loved them all. I could not see how it could be possible that men should hate one another. And how it could be that I had harbored such feelings as I had toward some of them, I could not tell. They were all now passed away, and I thought all the rest of my life, was I permitted to live, should be one continued demonstration of "good will to men." I felt determined to tell them all, what the Lord had done for me, and devote my life wholly to his service."

But the grateful determination to declare to "*all*" what God had done for his soul, was not at that time made.

The cause of delay could not have been a want of evidence that he had "passed from death unto life." But whatever prevented a *public* profession of faith in the Lord Jesus, his happy change was well known to his mother and the family at the time.

In a conversation on this subject, some three years

since, his mother mentioned that she never before saw so sudden and striking an alteration in any one's countenance. He came out of his room into hers, doubtless at the time he mentions of having been made so sensible of "the Divine presence," and suddenly addressed her thus: "O, mother, praise the Lord, for the house is full of God." She said his whole aspect was changed, expanded, and he scarcely seemed like a being of earth. The feelings of the household I leave for the imagination of the reader to suggest, and unite with the happily astonished circle, in giving "Glory to God."

While my mother was relating these circumstances, my thoughts reverted to the glory of that transfiguration, where, as the blessed Savior "*prayed*, the fashion of his countenance was altered, and his raiment was white and glisterining." One evangelist renders it, "his face shone as the sun, and his raiment was white as the light. If the human form and countenance may thus be irradiated while here in the flesh, what shall we think of "that glory which shall be revealed in us," "when this corruptible shall have put on incorruption, when this mortal shall have put on immortality, and death shall be swallowed up of life?" O for a heart to appreciate such a hope, for an eye that "will look right on," and through all of allurement, and trial, temptation and tribulation, have respect unto the "hope set before us in the gospel."

CHAPTER II.

Remarks; Extract from Journal; Profession of Religion; Account of his sister; School teaching; Commencement of preaching; Visit to his friends; Call to preach; Return to Charlotte; Discouragement of mind; Second visit to his friends; Tarry at Saratoga; Return to Addison; Revival there; More permanent engagement; Sickness.

"Go thou and preach the kingdom of God."
Jesus Christ.

In this sublunary world, what more certain, more ceaseless than change?

The *Apostles* went down from the mount of transfiguration, and could not cast out the "dumb spirit." And all we are prone to *feast* on the "heavenly vision," and forget to "*fast* and *pray*,"—so the "evil spirit" reigns with sad and fearful domination. Even those who have been indulged to be, as it were "eye witnesses" of our "Savior's Majesty," and almost have audibly heard "the voice out of the excellent glory," soon merit the rebuke—"O faithless and perverse generation, how long shall I be with you, how long shall I suffer you?" So our friend, Mr. Covell, on descending from the exalted height of new-born love, where he had been allowed to behold "the King in his beauty," and to confer with Him of "his decease, which" *had been* "accomplished at Jerusalem," afterward became ensnared and relapsed into silence. But after his blessed Lord had allowed him to prove the unsatisfying nature of carnal joys, and the bitterness of not confessing Him before men, he issued the blessed mandate, "bring him hither to me." And "Jesus rebuked the foul spirit, and said, thou dumb and deaf spirit, I charge thee come out of him and enter no

more into him." From that hour he began to amend and with "great boldness" to magnify that blessed name which "hath power on earth to forgive sins."

In his journal of after years he thus pathetically adverts to the period we are now retracing.

"At the time of my conversion, aged nineteen years, I was very happy in the love of Christ, and fully determined to give myself up to him without reserve. I sought his blessing and his guidance in all my ways, and chose his spirit as my great instructor in all things, with a sincere determination to obey his teachings in all things, whether I read those instructions in his Holy Word, or felt them in my own spirit. For a considerable time I enjoyed, as I thought, the Divine influence upon my heart. I was happy in prayer, in reading the Bible, and in other duties. But some duties I felt reluctant to perform.* I did not come out openly and own Christ before my young associates, and join with christians in prayer and all religious duties as I ought. I did not make a public profession of religion, but disobeyed God, by refusing to do what was plainly and solemnly impressed upon my mind as duty. Soon I met my old associates, and instead of having the decision to avow my principles before them, and confess myself a christian, I was silent about religion, and joined in with them to a great degree in their wicked conversation and amusements.— Soon I resolved to give up prayer altogether, to openly say I had been deceived, that I had no religion, and then thought I might go on again with my old associates in sin. I well recollect the day when I made this resolve. I felt condemned for so doing. I knew it to be an awful sin. I knew the profession I was going to make, that I

*O, how he needed a faithful under shepherd to take him by the hand and lead him, but there was none near. The Baptist church in his town was several miles distant, in a low state, and without a settled pastor at that time.

had been deceived, was a solemn lie. I knew I was sinning against the infinite love of Christ, against the tenderest movings of the Holy Spirit upon my heart, and against my own most solemn and oft repeated vows.

I hardly dared venture upon it, but finally made the desperate resolve, to return again to the world. I did so, and having become again entangled in sin and worldly pleasure, I gave myself up to all the amusements of youth which were not openly immoral. I lived in this way more than a year. Then again God was pleased to call after me once more by his Holy Spirit.

I felt awfully condemned for my wicked course. I could find no peace in it, and resolved to abandon it.—God once more heard my prayer for mercy, and granted me the pardon of my vile offences. Very soon I made an open confession of my past guilt and wickedness, in having so departed from God, told my young friends I must now be a christian, and soon made a public profession of religion. I then renewed all my former determinations to serve God with all my heart. I had before thought it my duty to preach the gospel, and now resolved to enter upon a preparation for that duty, if God should in his providence favor my design.

Pausing here to reflect, I see infinite reason for repentance. It was by mysterious mercy that I was kept during this period of declension from final apostacy. I am truly the chief of sinners, and God has exercised towards me all long-suffering. I desire ever to be most humble before Him, and hope I may never cease to extol his mercy and grace."

But though he thus, and most justly abases himself before his God, there was not only nothing "openly immoral" in his exterior deportment "during this period of declension," but his presence had rather a chastening influence. He was ever distinguished for avoiding broils

and contentions, and the anti-quarrelling air he ever exhaled, like oil upon the waters, shed a tranquillizing tendency. I was about to relate an interesting anecdote in point, but forbear on account of the feelings of others.

Soon after he came out and acknowledged his Savior openly, he wrote his eldest sister the following letter:

"*Charlotte*, June 30th, 1824.

Dear sister:—I gladly devote a moment from numbers which are misimproved, to the performance of a duty which has been too long neglected. We received your short letter last winter, with pleasure; and were happy to learn of your welfare and that of your family. I shall depart from the common method of apologizing for former delays, knowing that excuses for past errors are but poor compensation, in competition with future amendments. But while we are chargeable with neglecting our earthly friends, are we not more culpable in neglecting the great Friend of mankind? I have to acknowledge that my neglect in this respect is more painful to me than all others of which I am conscious. I have to lament that I have such a wicked heart of unbelief which so often leads me from my Savior. But alas! how often do we complain of the blindness and hardness of our hearts, when in fact we are wilfully blind and hardened! Do we endeavor to soften our hearts by repentance? Do we in any degree endeavor to humble the pride of our hearts by reflecting on the great sinfulness, the deep rooted depravity, and the astonishing uncleanness of our nature? Do we sufficiently realize that we are but dust and ashes, entirely dependent for every enjoyment on that God whose favors we have forfeited by a wicked rebellion against him, whose injured law, and slighted gospel both demand justice to be executed against such despisers of the manifold grace of God. I would not, however, be understood to reckon others as wicked as

myself. I do in very deed consider myself the chief of sinners. Yet through the abundant mercy of our God, I do humbly hope that he has for Christ's sake forgiven my sins. Yet my soul trembles, while I am forced to confess before God and men, that I have by a wicked departure from the truth, done dishonor to the cause of christ, and brought guilt and condemnation on my own soul, which has caused horror of conscience and the most bitter repentance. But I do at present feel like the welcomed prodigal in his father's house. Therefore bear with me, my sister, if a sense of my own great sins should make the same evil principle in others appear extremely odious, though it is not so constantly indulged and suffered to predominate in the mind. But I do hope, through the assistance of that good spirit which ever helpeth our infirmities, to be ever more found walking in the way of obedience, knowing that "the way of the transgressor is indeed hard." Let us, therefore, if we do verily profess to be children of the light and not of the darkness, gladly suffer to be intreated and exhorted to "hold fast the faith once delivered to the saints." Let us improve the exhortation of the Apostle, "to renounce the hidden things of dishonesty and walk no more in craftiness, neither handle the word of God deceitfully, but by manifestation of truth commend ourselves to every man's conscience in the sight of God." Let us go on our way rejoicing, knowing "that greater is he that is for us, than all that are against us." What matters it if persecution, temptation and trials frown upon us? Hath not our Lord told us that in the world we shall have tribulation? Yet blessed be his name in him we have peace. Yea, let us "be of good cheer, for he hath overcome the world," then swiftly pass a few more years, glide swiftly on ye fleeting months which part us from our Savior and our God. O my sister, let us take fresh

courage, for our redemption draweth nigh. Let us endure like good soldiers, and ere long we shall receive an unfading crown of glory. Oh, what are all our sufferings here, in comparison with that glorious grace "which shall be brought unto us at the revelation of Jesus Christ." O this blessed hope! 'tis full of immortality. But I leave the heavenly theme—had I the tongue of an angel I could not utter half the glories of Redemption.

Through the mercy of God we all enjoy a good measure of health. Our parents have been absent five weeks next Saturday, on a visit to Hamilton and other places. They left home in a very low state of health, and expected to tarry a few days at the Springs in Saratoga. We have heard nothing from them since they left home, and their ill state of health occasions some anxiety; but we hope the good hand of our God will bring them again to their family in peace.

Now, my sister, I must bid you adieu. I long much to see you and your family, that with you I might be refreshed by the consolations of the gospel which are neither few nor small. Give my love and sincere regard to Mr. Brown and your dear children. May the God of peace be with you and preserve you by his mighty Power through faith unto salvation. In all your prayers remember, ALANSON.

July 7th. Since the preceding date our parents have returned from their journey. They left Cordelia, [Mrs. Kendrick,] in a very low state of health—they fear she will go into a decline. The rest of their friends were all well.

To his sister W[illegible] writes thus:

[illegible]*rlotte*, 7th July, 1824.

Dear Sister:—W[illegible] the time which has elapsed since I saw y[illegible] like a dream. Can

it be possible that almost five years are so soon gone? That so much of our most precious time has thus imperceptibly passed away? Ah! my sister, how little do we realize that these fleeting moments are not given us in vain. Heavily indeed they oft hang upon us as they are passing, but once fled, and we complain of their speedy flight, and lament their misimprovement. Alas! how shall guilt appal us in that day, when these "murdered moments" shall be arrayed before us. Little do we think how fast this day approaches. But let us remember that this rapid succession of day and night will soon bring us to our graves! This speedy transition from year to year will waft us to that eternity from whence there is no return. Oh! Sarah, how shall you and I appear in this great day! Are we prepared to meet it? Dare we at this moment meet the king of terrors, and take our departure to a world unknown? Are our feet on the rock of ages? Have we that hope which reaches beyond this vale of tears? Ah, yes—in the strength of our crucified and risen Jesus, fearless we'll pass the dark valley. With Christ for our support, we fear no evil.—With him for our comforter, death cannot make us afraid. "O, death, where is thy sting! O, grave, where is thy victory! Thanks be to God who giveth us the victory through our Lord Jesus Christ." Can it be possible that such unworthy creatures as we are, should enjoy so comfortable a hope? 'Tis truly wonderful, 'tis marvellous in our eyes. Well might an apostle exclaim, "behold what *manner* of love the Father hath bestowed upon us, that we should be called the sons of God."—How do we feel ourselves lost in the infinity of that boundless love which induced the Father "to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What an amazing display of the transcendent glory and excellency

of the character of God was this, and how little are our hearts affected by it. How can we be so cold, stupid, and lifeless, in the glorious cause of religion, in which we are so deeply interested? Are we the people for whom Christ hath died—for whom he endured the reproaches of a gain-saying world, became a man of sorrows and acquainted with grief? Hath the Son of God done all this for us, and can we thus live in disobedience of his most righteous commands? even fearing to own him before men? Oh, what hearts must we have to shun, nay despise this blessed Jesus. If angels were astonished when the mighty God himself veiled his Godhead in humanity to accomplish our salvation, what can express their speechless wonder, when they behold us openly spurn the offers of mercy, and trample under foot the gospel of the Son of God? O, why are we not melted into contrition before him? How can we be so ungrateful! How can we thus harden our hearts? Shall the rocks rend, and the graves open, and we not be moved? Shall the sun be veiled in darkness, and hide in the gloom of midnight, and man not blush before his Maker? Shall the moon be turned into blood, and we never drop a tear? Shall the dead forsake the tomb at the horrid sight, and we gaze without emotion on the sufferings of the mighty victim, and hear with unconcern his dying groans which shake the earth to its centre! Why do we not mourn when heaven is rolled in sackcloth? Why do we not weep when our Savior expires? Oh that our eyes were fountains of tears, that we might weep day and night for our ingratitude—for our sins which are so dishonoring to God, so ruinous to ourselves. How strange it is, that we are so attached to this world. It would seem that in our present condition we should have the fear of God continually before us. Indeed considering the shortness of life, the certainty of death,

and our exposure thereto, we ought to live every moment as though it were our last. Hence said one of old, "Oh, that my people were wise: that they knew this: that they would consider their latter end." But, adds the prophet, "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know: my people do not consider." Every day is this scripture fulfilled before us. How universally prone are men to forget God, to put far away the evil day, and live every one as he listeth. How seldom do the thoughts of death occupy our minds. How active are we in improving every advantage of worldly fortune: and how regardless of securing an interest in the world to come. But God be thanked, and forever blessed be his name, that he hath not left himself without witnesses, but that in every nation he that feareth Him and worketh righteousness is accepted of him. Have we not reason to rejoice that the number of his witnesses is daily increasing? Do we not see them coming from the north and from the south: from the east and from the west? Is not the happy day approaching when the sons of God shall come from far, and his daughters from the ends of the earth? Truly the present is a day of wonders. It does seem that the set time to favor Zion has arrived. The glorious gospel of the Son of God is spreading far and wide. Even on the barbarous shores of Africa, the mild banner of king Jesus is unfurled, and the tawny inhabitants are prostrating themselves around the hallowed cross, humbly confessing that the Lord is God. Nor does the blessed work stop here. The ministers of the everlasting gospel, like flaming heralds, are flying through the benighted region of India, scattering the light of truth, and spreading the knowledge of the glorious Redeemer in every direction. Happy, thrice happy day! Happier still are we who see it. Kings and prophets desired to see it,

but died without the sight. And let us remember that we also have something to do in advancing this blessed cause. Let us humbly devote our hearts, and fill our hands with good gifts unto the Lord and *pray earnestly* for the upbuilding and extension of the Redeemer's kingdom.

Our parents have returned from H. Our dear sister K. is evidently declining in health; we fear her time with us is short. May our God be better to us than our fears. * * * * * *

Ever your affectionate brother,

A. L. Covell.

He was baptized not long after this date, by the Rev. Peter Chase, of Hinesburgh, a few miles distant, and I believe soon after his mother's return from visiting her sick daughter at Hamilton. And here we may pause and admire the goodness of God toward that mother, in thus setting the day of prosperity over against the day of adversity. Of all the daughters of her mother, Mrs. Kendrick (or Cordelia) had lived with her parent most. In addition to the admirableness of her character in all the varied relations she was called to sustain, she had become endeared to her mother by long and unreserved communion. She had been very much her mother's ministering spirit, and they had "taken sweet counsel together, and walked to the house of God in company." After her marriage and removal, her letters were a rich source of consolation. But now, all was to be changed. The woman of many sorrows was to take again of the cup of affliction, and taste an untried anguish. A messenger appointed of God, had bidden that much loved daughter "to set her house in order, for she should die and not live." And now in addition to the consolations of the spirit, which are neither few nor small, God was preparing a balsam for that mother in her hour of need,

by gradually bringing forward her only son, not only to the enjoyment of new covenant blessings, but to the exalted privilege of proclaiming the unsearchable riches of the grace of God. Verily, "he doeth all things well."

Young Covell remained at home, during the summer and autumn, as usual, improving all his leisure in studying the sacred scriptures, and such other writings as had bearing on the responsible vocation he felt called on to assume. And here as touching his impressions of mind on the subject of preaching the gospel, we extract a page from an occasional journal.

"*Addison*, July 3d, 1827.

I have for a long time omitted writing any of the exercises of my mind, for which I think myself by no means justifiable.

I have now some intention to commence a journal, and keep it regularly, that in future I may have something to guide and assist my thoughts in reviewing the past. I am sensible if I had kept a regular journal of my time, since I commenced preaching, it would be of much advantage to me. I shall, however, recollect what I can of the most important things which have transpired and commit them to writing.

About two or three days after I hope God gave me a gracious evidence that my sins were forgiven, I was in an apartment of my father's house engaged in secret prayer. Suddenly these words occurred to my mind: "I have appeared to thee for this purpose, to make thee a minister and a witness both of the things which thou hast seen and of things which I will hereafter show unto thee."

I paused a moment and proceeded. After prayer the passage occurred to me again, and occasioned some particular reflections on it, and what should bring it to my mind at that time; and for what purpose it should be

impressed on my mind. By such reflections I soon became impressed with the idea that it was my duty to preach the gospel. I however thought I would not give too much credence to this impression for fear I might be imposed on by my own feelings. Whenever I prayed I felt it my duty to ask of God wisdom in this particular. I desired not to be deceived. I had for a little time flattered myself that it might be all a deception—that I should find it to be so soon, and it would all leave me. But the more I prayed, the more these impressions followed me. I then began to feel an opposition to the idea, and tried to banish such thoughts from my mind. They still continued, and I began to feel condemned for resisting them. I concluded I would not fight against God, but would try to keep my mind from being biased one way or the other, believing something in Providence would soon determine the case for me."

At the beginning of winter he was invited to Addison, a few miles distant, where his step father's only daughter was settled. He there engaged in a school. About the close of the term, and on the 14th of March, [1825] he ventured on the great and responsible work of becoming "the messenger of grace to guilty men." His preaching seemed an illustration of the word—"open thy mouth wide, and I will fill it," being both extempore and exuberant. It pleased God to give him favor with all who heard him, and he was frequently solicited to preach, by people from different sections. His brother-in-law, Wolcott, passing through that region, he improved the opportunity to re-visit his elder sisters, and the people where he had formerly lived His coming to them was like the coming of Titus, refreshing the hearts of those to whom he was sent. He was welcomed and sought after, both for his father's sake and his work's sake. He found his sister Brown in deep affliction, having recently buried an

interesting child, and her own health and mind very much affected. Together they journeyed about, from friend to friend, from place to place, where his dear father had formerly dwelt and visited. O, how welcome the son—how electrifying the sound of his voice. As he stood in those desks his never forgotten parent had once occupied, many were melted to tears. Indeed, aside from the associations of memory, the manner of his preaching was calculated to "*dissolve* the heart in thankfulness." He so exhibited the amazing love of his Savior, which was his darling theme, that it was impossible to hear and remain unmoved. In prayer he was ever fervent, ever appropriate, and ever new. The people in Pittstown were solicitous, yea urgent, that he should engage with them as a pastor. No man since his father's removal had so united the hearts of all, and as they perceived his earnest desire for farther literary and theological attainment, they offered to procure for him every possible facility to be obtained *out side* the walls of a seminary. At Saratoga, too, where his uncle resided, there was an urgent call for him to settle there, but finally the voice of his relatives and friends at the north, (that is at Charlotte and Addison,) prevailed against the applications we have named, and he eventually returned to Addison.—Most of the spring and summer were spent in Cheshire, Pownal, Pittstown, Saratoga and their vicinities, with the exception of two journeys, one to Charlotte the other to Hamilton. His letters of this period will best show the travel of his mind.

"*Charlotte*, May 30th, 1825.

Dear Sister:—I have not been able to write you so soon as I expected when I left Pownal, on account of not arriving home as soon as I expected. I left Saratoga last week on Monday, and arrived at Charlotte on Friday. Left our friends at the Springs all in the enjoy-

ment of health. The time I spent in Pittstown and at the Springs, after I left Pownal, was in some respects lonesome, in others more pleasant. The Sabbath I spent at Saratoga was quite as agreeable as I ought to have enjoyed. Though destitute of that *feeling* sense of the greatness of those solemn duties I was trying to discharge, and the majesty of that God I was so feebly trying to serve, I felt some little freedom in endeavoring to preach Christ crucified as the power and wisdom of God to those who are called. Elder Averil providentially called at the Springs and spent the Sabbath. I had the opportunity, which I had long wished, of hearing the "joyful sound." In the evening I endeavored to speak again of the glory of Christ and his kingdom. I formed a very agreeable acquaintance with Elder Wayland and some of the brethren at Saratoga. While in Pittstown I heard from Elder Matteson. Himself and family were well. The Sabbath before he had the pleasure of immersing eight who had received the word gladly. God grant that great fear may fall on all those who hear these things, and may the Lord add to the church daily such as shall be saved. Yesterday I spent the day in Addison. The church in that town appear really like sheep without a shepherd. May the Lord send them a man in his own likeness. It is certainly true that the present is a day of declension in many departments of Zion. Iniquity abounds, and the love of many waxes cold. People assent to the truth of the Bible, and many are numbered among the lovers of Jesus, but they *do not feel* the momentous weight of *eternal truth*. Many there are with liberal tongues and idle hands, like the son in the parable who promised his father to labor in his vineyard and went not. Many there are who pray, thy kingdom come; but where are their exertions to advance this kingdom? Is it not insulting Jehovah to pray

for his coming, and make no effort to prepare his way and make his paths straight? Do we not know that obedience is better than sacrifice? Do we not know that incense is offensive—that the most solemn services are an abomination to God, where the heart is absent? Do we not know that his *heart* can not be right, whose *life* is in the wrong? Do we not know that from the abundance of the heart the mouth speaketh? Do we not know that impure waters flow from corrupt fountains? Do we not know that we love that best which we serve most? Do we not know that where our hearts are there is our treasure? If so, we must know likewise that if we give the world nine thoughts and Christ one, our treasure is in the world and not in God; and though we are ever so assiduous in the discharge of our wonted duties, we are but as sounding brass and tinkling cymbals. Professors would do well to remember the words of Christ, "It is not every one that saith unto me Lord, Lord, shall enter my kingdom."

But by this time I begin to recollect that worthy saying of St. Paul, "Thou that teachest others teachest thou not thyself also." I do verily know that I am lamentably deficient in that heartfelt devotion which ought to adorn the Christian. My affections are still bound down to the elements of the world. I am quite discouraged. I find my heart to be deceitful and wicked. I receive little or no comfort in trying to preach. And unless my feelings alter from their present situation, no person *will ever* have the pain of seeing me again ascend the sacred desk. I have met with no outward trials at all—nay, everything without me seems not only to invite but urge me on. But unless light breaks upon my mind from some source, I shall surely and entirely desist from all public duties. God forbid that I should ever be influenced by worldly motives to preach a *holy gospel*, when my own heart does not feel its force. Nay,

rather let my tongue cleave to the roof of my mouth. Let my right hand perish. Let all be taken from me, rather than dishonor the cause of God by presumptuously attempting to set forth its truth.

I can not see to write more. My best regards to all enquirers. Love to Mr. Brown and the children. We are all well. Ever yours, A. L. COVELL.

Mrs. D. C. Brown.

By the advice of friends, the reply to this letter is also submitted.

"*Pownal*, June 15, 1825.

I feel for you, my brother, in your trials and discouragements of mind, respecting your unfitness to the work of the ministry, and with sincerity respond to your sentiment of, "God forbid that you should ever be influenced by worldly motives to preach a holy gospel." But let us consider a moment. Is not this treasure committed to *earthen* vessels, that the excellency of the power may be of *God?* The mission of the gospel is designed for *unworthy* creatures; "*not* the righteous, but sinners are called to repentance." Now how shall the preacher depict in living colors the unworthiness of man, unless he feel it in his own bosom? And how shall he have fellowship with the sufferings of his blessed Master, unless he occasionally endure the same things in his own mind? Think, O, think of the enormous load, when he bore the sins of the whole world in his own body on the tree!! All that you and I can feel of guilt, of woe, is as nothing, and less than nothing in comparison.

You speak of darkness within. Think for a moment of the horror of *that* darkness, that *utter* desolation, when the precious victim cried out, "My God, my God, why hast thou forsaken me?" But what did the holy sufferer do? Did *he* shrink from duty? Did he resolve

to be exonerated from his engagement? Did he call for angels to effect his liberation? No, he resolutely *proceeded*, meekly bowed, reverentially submitted, until he could say it is finished, and gave up the ghost.

The subject so overcomes me that I can write no more to-night. But go, thou dear disciple of this crucified Jesus, go thou to Gethsemane—to Calvary—contemplate, adore, and follow this astonishing "pattern shown thee in the mount."

June 16. The morning returns triumphant. The sun renews his course rejoicing. May we not also triumph over darkness? May not we rejoice in the strength of the "Son of righteousness?" If we have been counted worthy to suffer with our Lord, may we not this morning hope to participate in his reign? May we reign triumphant over the unbelief of our own hearts. May we "lead captivity captive," and receive the gifts of repentance and remission of sins. Finally, my brother, let me entreat you not to yield to desponding feelings. Move forward undismayed. Trials never were symptoms of hypocrisy, neither does a sense of unfitness always proceed from humility. Trust in God. *There* is your worthiness, your sufficiency, your strength, your hope, your great reward. Were you never brought down "to the depths of the lowest hell," could you appreciate, could you commend to sinning man, the deliverance, the redemption, the salvation there is in Christ the Lord?

Please give my love to our dear mother and friends, and write soon to the sister who anxiously waits your return.

D. C. B."

He did return not long after, and the next articles from his pen are two poetic effusions, written while on his second visit at Cheshire. Of those two visits it may not be amiss to insert the substance of what his sister residing there, wrote me concerning them.

"Some of the scenes in Cheshire, when brother was down in April, were deeply interesting. It was known to but few that he was here, until we entered the covenant meeting together. At the close he was invited to pray. He complied, and as he up-lifted his hands the whole church melted into tears. And the next day when he arose in the same desk which nineteen years before, his father had occupied, the suddenly dropping heads of the elder part of the congregation, bore testimony to their deep emotion. His voice as a messenger of God in place of his lamented parent, sent a thrill through the hearts of all.* In both visits, his labors in prayer meetings with those of more public occasions, were manifestly blessed to the good of Zion." We proceed to insert his paraphrase [one of the two poetic pieces] on Eph. ii, 1: "And you hath he quickened, who were dead in trespasses and sins."

"Time was, when we were dead in sin,
Strangers to our redeeming Lord,
And O how good our God hath been,
To reconcile us by his word.

With worldly passions we were filled,
Exposed to satan's fatal snare;
But now our hearts are reconciled,
And we in Jesus richly share.

With pride our hearts were lifted high
Above all holiness and good;
But now we're humbled, now we die
To sin, and live to God.

We were condemned by God's just law—
To everlasting death exposed;

*In person and look he very much resembled his father. He was something taller, his forehead more lofty, and his visage longer.

But Christ our helpless misery saw,
And his own blood he interposed.

His own right hand wiped all our tears;
His love bestowed made us rejoice;
His presence banished all our fears;
His praise raised high our tuneful voice.

Long as we live we'll bless his name;
In climes unknown we'll sing his grace,
Eternally will praise the lamb,
And sweetly bow before his face."

Lines originally written in the Album of a friend in Cheshire, in the summer of 1825, by A. L. Covell—founded on this passage—

"Fear not little flock; it is your Father's good pleasure to give you the Kingdom."

"Behold how few their numbers are,
Who follow Christ our Lord and King;
More numerous those who will not share
The blessings which he came to bring.

Yet fear ye not, ye little flock;
The Lord hath spoken peace to you;
Your hopes are built upon that rock,
Which satan cannot overthrow.

O, fear not ye, when troubles rise,
To overwhelm the pious soul;
By faith look through the etherial skies,
Where rising pleasures ever roll.

Fear not though persecution rise,
And scorners put your souls to shame;
That God whose word shakes earth and skies,
Hath sworn he will avenge his name.

The Heavens reveal eternal wrath,
To those who dare offend his saints;
That soul who sins against the faith,
In hell shall lift up long complaints.

Yet fear ye not whose names are writ
In the great volume of the Son;
On thrones of glory you shall sit,
And share the conquest he has won.

O, happy hope of joys unknown,
And bliss immortal in the skies—
Endless delight before the throne,
Thrice happy, happy paradise.

Ye feeble few, break off yours tears,
Behold your great Deliverer's nigh;
Away all doubts, away our fears,
While God is ours, we can not die."

His stay in Cheshire was not long; neither did he tarry long at this time in his more central position at Pownal, having promised to re-visit other places. The next date is from the place of his nativity.

"*Pittstown*, July 11th, 1825.

Dear sister:—I devote a moment, according to promise to inform you that I am still alive, and have abundant cause of gratitude to God for the continuance of his mercy and grace. I am beset on every side with the tender mercies of God. Since I saw you, I have enjoyed some hours of sorrow and some seasons of joy. I still feel encouraged in feebleness to declare the mercy of the Lord, & utter the memory of his great goodness. Oh, how pleasant, how divinely pleasant, to stand in the courts of the Lord—to behold the beauty of the Lord, and to enquire in his Temple. This have I desired of the Lord, and this only will I seek after. When I contemplate the glorious work

in which God is engaged, of bringing the world to the knowledge of himself, conquering the depravity of man by the displays of his goodness, using *feeble mortal* instruments in the accomplishment of this *thrice blessed* purpose, my soul may well be lost in wonder and admiration, and exclaim with the Psalmist, "His mercy is high above the heavens, and his truth reacheth unto the clouds. Justice and judgment are the habitation of thy throne. Mercy and truth shall go before thy face." Let us then pray earnestly for the coming of that Mighty God, that Everlasting Father, whose goings forth are prepared as the morning. "Pray without ceasing."

I have spent the last night and the present day at Esq. Warren's. Mrs. Warren wishes me to request you to visit her when you come to Pittstown, and tarry all night if convenient. If it can be consistent I should be highly pleased to attend the visit myself. Your friends in Pittstown are all in the enjoyment of health, &c.

I shall expect to return with you if convenient when you come. Give my respects to all enquirers. Love to all the children, and best regards to Mr. Brown.

Yours, in hopes of seeing you soon,

A. L. COVELL.

Soon after to his brother-in-law:

The former half sheet, if you please, Mr. Brown,
You may give to the all-trying flame;
And when first you and I shall together sit down,
We will talk o'er these matters again.

I thank you again for the kindness receiv'd,
Thanks, thanks for these generous lines;
And while my pen writes, let my words be believ'd,
'Tis a word fitly spoken in time.

May friendship between us be ever sincere,
Being founded on justice and truth;

And when the calm times of old age shall draw near,
We will talk o'er the seasons of youth.

May our souls richly share in the blessings of God;
May Christ be our prophet and king;
May we both be prepared for his blissful abode—
And his praises eternally sing.

We will think of each other with friendly delight,
While we at a distance remain;
And whenever we meet whether by day or by night,
We will talk of these matters again.

Most, respectfully yours,

A. L. COVELL.

Saratoga Springs, 16th August.

Very dear sister:—I have long been waiting, and have many times called at the office, in hope that I should receive some intelligence from you; but have as yet been disappointed. I wrote you from Hamilton, and in my letter requested an answer to be directed to Saratoga. I was delayed on my journey much longer than I expected, and did not reach Hamilton until the Friday after you parted with me. With the Monday morning's mail I directed a letter to you, in hopes that you would receive it by the middle of the week, and return me a line by the first of the week following. I expect to tarry in this place two or three weeks longer. I had intended to go immediately home, but finally have concluded to tarry a little longer. I had a very agreeable visit at Hamilton, though it was short. Dr. K. seems to enjoy himself remarkably well, and I think his situation is as agreeable to him as any he could wish. The school prospers very well. Among the students, as among all other classes of people, is to be found a diversity of talents, tongues, manners, habits, &c. Some of them are quite promising;

and indeed all of them appear well. The professors and tutors take unwearied pains to instruct them, not only in their studies, but also in many other things which are deemed necessary. On the whole I think it a very promising institution. Whether I shall return there this fall or not is uncertain. * * * * *

I received a line from Addison a few days since. Our friends there were then in good health. There is something of a revival of religion in that place. God grant that the good work may prosper. I have not time now to continue. Give my respects to all, and be sure to write soon.

Your brother, ALANSON.

Mrs. Brown.

To his sister in Cheshire he writes thus:

Saratoga Springs, August 15, 1825.

Dear sister:—Most gladly do I devote a moment in forwarding you a line, which I intended to have done sooner, but had not before determined whether I should tarry a few weeks at this place, or return immediately to Charlotte. I have concluded to remain here until the second Sabbath in September. I attended the engagements I had in view, when at Cheshire, and the next week visited Hamilton, and returned to this place the week following.

I had a very agreeable though short visit with Dr. Kendrick, and formed a pleasing acquaintance with many of the young men in the seminary. The school is evidently in a flourishing state. I often think of Cheshire, as the place associated with many remembrances which render it peculiarly interesting. It was there our dear departed father once anticipated the happiness of living and ending his life, surrounded with those family, social and christian enjoyments, which render life a blessing. It was there his afflicted family were left with-

out father, save Him who hath promised to be the father of the fatherless, and the widow's God. There my early days were spent, there we formed acquaintance and experienced kindness, the remembrance of which, we hope, will be lasting as our existence. Can we then *now* forget it? No, we cannot. With pleasure we look forward to that thrice happy day, when the sweets of former intercourse shall be again renewed, not in Cheshire, but in happier climes, where those spirits rest who have gone before us. Then, then shall we unite again with those endeared friends, whose dying lips once bade the world adieu. O, blessed hope of future joy! Happy prospect of eternal bliss! Blessed be God who hath given us this good hope through grace. Be it ours to walk worthy of this high calling.

Mention me affectionately to Elder Sweet and all our friends.

Your brother, A. L. COVELL.

Extract from a letter to his sister Brown.

"*Addison*, Nov. 2, 1825.

Sister Julia was baptized Sabbath before last, and joined the Baptist church in Charlotte."

Again, to his sister Wolcott:

"*Addison*, Nov. 9, 1828.

Dear sister:—I have been at this place since I came from the South, and expect to remain here and continue trying to preach the gospel, until March. I expect then, either to make this a permanent home, or commence a course of study at Hamilton Institution. I am quite undetermined in my own mind, but hope to be directed by the mind of Him who cannot err. It is now a time of prosperity with us. The Lord has in great mercy visited his people, and some of the youth have bowed to the sceptre of Jesus. Twenty-four have been baptized in his name, and added to the church."

After mentioning revivals in adjacent towns, he continues, "When we see the gospel of God our Savior thus prospering among its opposers, and the sovereignty of his grace thus triumphing over the depraved heart and obdurate will of sinful man, we are led to exclaim, "it is the Lord's doing, and it is marvelous in our eyes. O, that God would still make known the wonders of his grace, and fill the earth with his glory. Let those who love the Lord rejoice with prayer and thanksgiving, for he is doing wonderfully among us. Every day proclaims the near approach of that blessed era, when glad tidings of good things shall gladden every clime, and when the sacred reign of Peace, and the glorious influence of Love, shall relieve the misery of the nations, and lighten the darkness of the world. With joy we contemplate the *rising* prospect. Redemption draweth nigh. Our God is approaching. Prepare ye the way."

Addison, January 11th, 1826.

Esteemed sister:—Your valuable letter came safe, two weeks since. I was happy to hear from you once more. I hope ever to rejoice in your prosperity, and to sympathize with you in all your affliction, which indeed is light. I heard from Charlotte a few days since. They were then well. I have not been home since September.

It has been a singular time this winter in this place for sudden sickness and sudden death. Dangers stand thick through all the ground. The revival of religion, so called, still continues in some measure, and I sometimes think if I were out of the way the holy flame would spread and brighten. But the Lord of Hosts, by his own zeal, will accomplish his mighty purposes. We may depend that Zion will *live*, and though shame may be the promotion of fools, yet the Lord's anointed will live before him.

January 24. I again resume my pen for a moment.—My health is at present declining, but I hope soon to be able again to declare the word of life to poor sinners.—Some of them are already panting for the pure waters. Oh, thou shepherd of Israel, conduct them to those living fountains of which if they drink, they shall never die. My soul has this morning been in some measure refreshed. Oh, that these exercises might always last. Then could I always tell a dying world the unsearchable riches of Christ. I can this morning say with the Psalmist, "Who have I in heaven but thee? and there is none on earth that I desire besides thee." But I find within me a wicked heart of unbelief in departing from the living God. How many times have I been altogether resolved that I would be decidedly for him and no other. And so often has the world with its charms won my mind and caused me to stray.

February 9. I have kept my scribbling so long that it is some blotted, and some soiled; however the main point is to have it convey ideas that are clean and unspotted. Since I dated my letter, I have received a call from the church and people in this town, to settle among them, without regard to the term of time, but so long as God in his providence may direct. Whether I shall accept this invitation or not is yet uncertain. The place, the church and the people are all very agreeable to my mind and wishes. There are some things that are still uppermost in my estimation. More knowledge of the world, of the human mind, of science, and of the word of God, I greatly need, and anxiously wish. The means for the acquisition of this are now in my power. If not improved now, they never will be at any future time. It is now, a turning point with me, and on the present determination depends future consequences. Oh! my God, direct, guide and preserve me! On one hand I

am solicited by a people whom I love much, aided by the warm counsel and earnest entreaties of parents and friends, and much assisted by my own inclination and the prospects of future life, to settle down where I am. On the other hand, my ignorance, inexperience, thirst for knowledge, prospects of obtaining it, with the prospects of thus becoming more useful to the Zion of God, are overpowering motives. I am in a straight between two. To tarry here is needful in some respects; but still I have a desire to depart which is far better.

My engagements with the people here, will close in four weeks. I wish you to write me so that I can receive it before that time, and I will then inform you when, and where I am going.

Remember me affectionately to Mr. Brown and the children.

I thank Elvira very much for her letter, and would answer it had I time. I hope she will write often.

Could I see you one evening I could tell you a great many things that you never knew before. It seems sometimes that I am almost with you. But we must wait a few more days in patient hope, when I trust in the Lord that we shall meet again.

A. L. COVELL.

Mrs. D. C. Brown.

"*Addison,* Feb. 27th, 1826.

My dear sister:—I wrote you a line a few days since, but for fear it will not reach you in season, I will write again. I have been for several weeks afflicted with a violent cold which has some part of the time prevented me from attending the duties of the Sabbath. It is a time of general illness in this country. People are most of them complaining, and some of them dying. In the village of Middlebury, sickness and death have prevailed to an alarming extent. About 40 have gone from that

place to eternity, since the commencement of the present year." * * * * *

After mentioning the ill health of his relatives, he says:

"We are all poor things. Man in his best estate is vanity. How blessed the hope of being soon delivered from this life of disappointment, pain and death, to incorruptible glory. I received your little letter with all gladness. I did not learn from that whether you were sick or well—however I made the most favorable construction I could.

I was pleased to hear that God who quickeneth the dead had again revived the spirit of religion among his people: and by no means disappointed to hear that satan had stirred up his people. We always expect that the son of the bond woman will persecute the son of the free woman. But what saith the Scripture? Cast out the bond woman and her son. Come ye out from among them—*touch not, taste not*, nor handle the unclean thing, and ye shall be my sons and daughters saith the Lord Almighty. When satan rages it is time for the soldiers of the living God to gird on the whole armor. But we should be careful that we do not go out clad in the armor of Saul, and equipt with weapons which are *carnal*. The christian should be armed with those weapons which are mighty through God to the pulling down of strong holds—which weapons are impartial love, universal benevolence, meekness, humbleness of mind, long-suffering, patience and forbearance towards all men—not rendering evil for evil but overcoming evil with good, and others which the Bible mentions. Whenever these are used the armies of the Lord prevail, and Egypt's proud thousands are drowned in the sea.

The revival in this place appears to be rather subsiding. Coldness seems to seize the feelings of many, and backwardness in declaring the goodness of God prevails.

There are some, however, both among the older professors and those who are young in the faith, in whose bosoms the holy fire still burns, and in conduct and conversation the sacred principles of the gospel appear in their native purity. We are not without hope, that God will continue to make known the exceeding riches of his grace by saving poor sinners in this place.

I have of late had but little spiritual enjoyment, owing, I am convinced, to my own remissness in duty. I find by my short experience that in keeping God's commands there is great reward; but in neglecting them there is leanness of soul and barrenness of mind. I find it is altogether impossible to live in any enjoyment in a religious life, without private devotion. It is needful for the Christian to enter his closet, shut his door, and pray to his father who seeth in secret. But Oh! how lifeless are all my devotions! How formal, and how destitute of the power of godliness. O, thou gentle spirit, breathe into this unfeeling heart the breath of spiritual life.

It is my present expectation to make this place my home so long as God in his providence shall direct. I have consequently with much reluctance relinquished the idea of going to Hamilton. I earnestly solicit an interest in your prayers, that the divine blessing may attend this and all other events in my life.

I feel quite incompetent to the right discharge of the duties committed to my trust. O, may God, in his great mercy, grant me his counsel which is excellent, and his wisdom which is pure and without partiality. It is difficult to conduct at all times in such a manner as to give no occasion of offence to the world nor to the church of God. I find the way straight indeed, and the multiplied duties of every week sometimes cause me to shrink.

"Lord, can a feeble, helpless worm
Fulfil a task so hard?
Thy grace must all the work perform,
And give the free reward."

I am now engaged in a school which will close in four weeks. I shall then be relieved of some part of present care. Could I see you this evening, I should be in some measure satisfied. I often think of the many opportunities we last summer enjoyed, and wish they could be again repeated. But all must be left to the Great Disposer of events who will most certainly do all that is right. I wish you to write soon.

My best regards to Mr. Brown. Much love to the children, and respects to enquirers.

Yours, A. L. COVELL.

Mrs. D. C. Brown.

Addison, March 28th, 1826.

Dear sister:—The Lord is yet merciful and kind, even to us who are so undeserving! How great is the number of his mercies! Who can count them! In his goodness may we "rejoice evermore." Verily is he called the Lord God, slow to anger, abundant in mercy and truth. How thankful should we ever be, that we are permitted the holy pleasure of contemplating the character of Him who is glorious, holy, good, benevolent, just, true, and unchangeable. O, come let us worship—let us bow down—let us kneel before our Maker, and adore Him who is fearful in praises doing wonders.

It is a time of coldness and stupidity among us. Israel is forgetful; but Israel's God never slumbers nor sleeps. In his hand we are always safe; and, be our feelings what they may—be our trials great, our fears numerous, our temptations powerful, our persecutions abundant, yet if our trust is in God, we shall never be confounded. It is indeed through much tribulation that we enter the kingdom, but this only makes the world less esteemed and heaven more desired. Therefore we rejoice in tribulation, because it weans us from the

world and prepares us for glory. In this view of the subject, afflictions are our greatest blessings, more valuable than prosperity itself. Thus we adopt the apostolic, the heavenly truth, that "all things work together for good to them that love God and are called according to his purpose." Yea, the rapturous strain continues, "whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's and Christ is God's."

Your letter dated not long since was duly received. I was happy again to hear from you all. Our dear parents were here last week: their health is much improved.—Julia is better than when I wrote you before.

I have closed my school before the time on account of numerous calls to attend funerals, councils, lectures, &c. My time is becoming every day more and more precious; and I find need of being instant at all times, for in such an hour as I think not, duty often calls. I still labor under many trials of mind, and always expect to. Sometimes I am like Mark, ready to give up the work. At other times, not even life itself would be dear, could I finish my course with the joy arising from the consciousness of having done my duty. Thus I go from day to day, not knowing what awaits me. Will you pray for me that my faith fail not?

In your next I wish an account of the church, minister, state of religion in the town, and especially in your neighborhood, &c.

In heavenly hope, and much affection, I am yours,

ALANSON.

Mrs. D. C. Brown.

About the same date, to his sister Wolcott, he says:

"You supposed by this time, that I had determined on my future course, and supposed right. I have unwillingly complied with the urgent request of the people in this place to relinquish the idea of going to Hamilton,

and settle among them. Mutual arrangements are accordingly made. I shall now have to take what is sometimes called "the old dispensation path" to usefulness, if I ever attain to it. I believe it possible for the ministers of Christ to be useful, though their opportunities for the acquisition of knowledge may have been somewhat limited. Yet I am of the same opinion now that I ever have been, that young men entering the ministry should avail themselves of such advantages as may be in their power to furnish themselves unto all good works."

I long for a more accurate and systematic knowledge of the holy Bible, and many other things I could mention. This may perhaps be gradually attained in future years. I hope with the assistance of God to make a little progress. And should the Lord in infinite mercy "make me wise unto salvation, and make my weak, imperfect labors effectual in comforting his dear saints, and calling even one sinner to repentance, I should feel myself under infinite obligation to bless his holy name forever. Unite with me, dear sister, in the prayer, that the Great Head of the church would help a feeble helpless worm, to fulfil a task so arduous, in a manner acceptable to Him."

To the same:

"*Addison*, June 22, 1826.

Dear sister:—I am happy, through the kindness of our heavenly Father, in being again permitted to address you by letter. The time I spent in Cheshire last summer was to me among the most pleasant days of the year. The remembrance of them is still sweet. Our conversation by the fire-side was pleasant, and when indulged to mingle with the saints of the Most High, and visit his earthly courts "with songs and honors sounding loud," O "how pleasant, how divinely fair." But those days

are now past, never to be recalled. It remains for us to look on things before us.

God is yet the same, and able to make our joys the same. I rejoice to hear of the revival in Lanesborough; and also that you have hope that similar blessings are in store for Cheshire. May the Lord grant that the *largest* wish of his people may be satisfied, and the most *abundant* expectation fully realized. But while we wish and pray for the coming of the Lord, we must make every effort in our power "to prepare his way." Saith the Savior, "according to your faith so be it unto you." It will generally be found true, that the blessings conferred on the people of God bear some proportion to their faith and efforts.

Wonders have been accomplished when the people of God have been strong in faith. Abraham, Sarah, Isaac, Jacob, Moses, Elijah all received from God signal favors by faith. And as the apostle adds, "time would fail me to speak of Gideon, of Barak, of Samson, of Jephtha, Samuel and David, who through faith wrought righteousness, obtained the promises, waxed valiant in fight, and turned to flight the armies of the aliens," &c. On the other hand, what judgments have followed them for *unbelief*. For unbelief the Israelites were destroyed in the wilderness. Unbelief prevented Moses and Aaron from entering the good land which the Lord promised their fathers. For unbelief christians are left to doubt and darkness of mind, and desolating fears. For unbelief churches are left to divisions, tumults, and inward commotions. With such examples before us, is it not high time to pray like the disciples of old, "Lord, increase our faith?"

As ever, your affectionate

A. L. COVELL.

Addison, Oct. 9th, 1826.

Dear sister:—I regret much that circumstances are such that I cannot visit you this fall. It has hitherto been impossible.

I had intended to have started this day on my way to Pownal, but my calls are such, during this week and next, that I find it necessary to relinquish the idea. It would afford me much pleasure to visit you this month, but my own anxiety and wishes must all be offered as willing sacrifices at the shrine of duty.

I received your last in due season, and should have answered it before now if opportunity had presented.

Sunday evening, Oct. 29th. When I first commenced writing this I was called away unexpectedly, and it has remained unfinished till this time. A constant succession of calls to attend funerals, councils and associations, have so much occupied my time since, that I have not even found time given to rest this feeble body, or to prepare this feeble mind for the important duties of the Sabbath.

I have just returned from meeting, quite fatigued in body and discontented in mind. I find that without Christ I can do nothing. I sometimes am left in a cold, unfeeling state of mind all through the devotions of the Sabbath. Such seasons I assure you seem long and tedious. I have this day experienced a season that nearly answers this description. I tried to preach in the morning from these words: "And Peter followed afar off." After explaining the circumstances and showing in what respect they were applicable to us, I *tried* to illustrate the subject by showing the *causes* and *evil consequences* of following afar off. In the afternoon the text was, "And the Lord turned and looked on Peter, and he went out and wept bitterly." Attempted to exhibit the unchanging love of God to his people, their

own unfaithfulness notwithstanding, &c. Attempted to show also that their sins were not such as to interrupt the love of God to them, or to prevent the accomplishment of the purpose of grace which was given them in Christ Jesus before the world began. Conclusion—by a great number of inferences from the subject and from the circumstances in connection with it. And now after it is all over, I seriously doubt whether I have done the people any good. What the Lord may have done for them I know not. But it does seem that attempts so feeble, were indeed poorly calculated to do good. There is but one consolation in such circumstances. That is, the great Head of the Church is able from weakness to ordain "surprising strength," and to cause a worm to crush a mountain. I sometimes wish I could use to advantage that "new threshing instrument, sharp and having teeth," of which Isaiah spake, with which "the hills are to be beaten exceeding small, and the mountains are to become as chaff." One thing I rejoice in—that whether *I* use this instrument to advantage or not, it *will* be used by some in such a manner as to accomplish the great object for which it is intended.

The Lord in some of our towns is refreshing his churches with showers of divine grace. Saints are aroused to zeal and activity, and believers are added to the Lord. I hope the good work may prosper and increase an hundred fold.

The Vermont Association held its annual session with us this month. We enjoyed a very pleasant interview indeed. Harmony and friendship seemed to pervade every heart, and many countenances bespoke inward satisfaction and joy.

I have since attended the Essex Association held in Moriah, N. Y. The season was interesting and the exercises truly solemn and affecting.

I am obliged to hurry my mind and pen, as I must yet attend our evening conference. I hope you will write soon.

Yours, in haste, A. L. COVELL.

Mrs. D. C. Brown.

To Miss Elvira:—I received, my dear niece, with the most cordial pleasure, your short communication accompanying your ma's letter. Be assured that nothing would afford me more pleasure than to gratify the hearty wishes you therein express, by visiting you and all our dear friends this fall. I am sorry I am so situated at present that I cannot. If I do not see you I often think of you & the dear children younger. Especially, have I thought, since receiving your letter, of your soul that is *immortal*, of more value than worlds! You are of sufficient age to reflect on your future, as well as present welfare. I hope you may share in the compassion of the Savior of the world, whose promise is, "They that seek me early shall find me." For this purpose you must read your *Bible* as the *word* of *life;* obey religious instruction, and pray constantly to your God. I hope you will write me again soon. Remember me most affectionately to your pa, and to all the children.

Your affectionate uncle, A. L. COVELL.

Miss Elvira J. Brown.

"*Addison*, Feb. 19th, 1827.

My dear sister:—I intended to have written you last week, but found no time. I do not know whether it is my turn to write or not, and consequently shall not make this communication for the sake of keeping pace with your letters, but from a desire to acquaint you with whatever may be interesting, and relate so much of my feelings in relation to the arduous work in which I am feebly engaged as may be proper.

Since I wrote you last, I have made a journey to the west, as far as Canton and Madrid, St. Lawrence Co. N. Y.

I attended the session of the St. Lawrence Baptist Association, at Madrid, the 3d Wednesday in January. A time which I trust will be long remembered. Almost every letter from the churches gave an account of a revival among them. Poor, wretched, and perishing sinners have in multitudes fled for refuge to lay hold on the hope set before them in the gospel. Wicked and ungrateful backsliders, who had once known the love of Jesus, and had awfully apostatized from him, have been reclaimed through the influence of sovereign grace on the heart —have repented, done their first works, and again enjoy their first love.

The lukewarm christian has been aroused from his stupidity—has awoke from his sleep, arisen from the dead, and Christ has given him light. The whole church has indeed been quickened anew, and all appear to move forward with ardor and constancy, such as has never before been known among them.

The work is general among different denominations; the "Lord is good unto all, and his tender mercies are over all his works."

I spent some time in the towns of Hopkinton, Parishville, Potsdam, Canton and Madrid. In all these places the Lord was doing wonders. In the two first, within about four weeks, 56 had been buried with Christ in baptism. Others were waiting an opportunity to submit to the same significant, humbling and joyful ordinance. The work was still going on rapidly among them. In Potsdam village, the work was such as had never been known in the country before.

I was informed that there were not more than three or four families in the village but what had shared more or

less in the revival. Their meetings frequently continued till midnight, and in some instances till morning. The cry of the mourning penitent was often succeeded by the "new song," which was put into the mouths of joyful converts. It was the Lord's doings and marvelous in our eyes. He reigns, and well may the earth rejoice.

To those who love the Lord Jesus, it must be a source of unspeakable joy to be thus confident that he will continue to make displays of his grace in the conversion of sinners, till his infinitely wise and benevolent purposes of grace, which have in prospect the complete and final redemption of his people, shall all be accomplished. For works like this he deserves our highest praise. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Feb. 26th. I intended to have filled my sheet and forwarded it to you before now, but I have been prevented.

I have just returned from Charlotte, have spent three or four days with our friends. They are all well, and if you knew how glad they would be to see you, you would certainly be almost if not altogether persuaded to come and see them; Stukely and Julia live by themselves—"sit under their own vine and fig-tree, and have none to molest or make them afraid."

Mother has been unwell, but is now better. I think she and father both enjoy themselves better since they have moved into their new house, than they did before. They have nothing to prevent them from living just as they wish to. I hope the remaining part of their lives may be rendered pleasant and useful to themselves and their children.

I suppose you have been expecting that I should, the ensuing summer, commence a course of study at Hamilton. I have been of this mind ever since I commenced preaching. But I am afraid my hopes of this

will all be blown up to the moon, as we sometimes say. I can't get away from the people. And in their present circumstances I do not know as it is duty to leave them. I have made some new propsals to them, and a compliance with them on their part will obligate me to continue with them. They have had a meeting of the church and society since I have been gone to Charlotte, and I hear they have agreed to all I proposed. They have appointed a committee to inform me of their result, &c. There is an entire union in the church, with the exception of one man, and he is only dissatisfied with the sum they intend to raise. The society are as well or better agreed than they were a year since. I hope the Lord will overrule all for his glory. Do pray that his will, and his only may be done. I will inform you of all the particulars when I write again. My health is better than it has been in two years. A. L. COVELL.

Mrs. D. C. Brown.

Charlotte, August 19th, 1827.

My dear sister:—The reason why I did not answer your letter so soon as I intended was, because I could not. I am now just recovering from a course of the fever and ague, with which I have been confined nearly three weeks. It has now left me, and I am gaining strength slowly, and hope soon to enjoy my usual measure of health. In consequence of this, you will percieve it impossible for me to come down to your house this month, as expected. Indeed it is quite difficult for me to come at all. I shall try, however, to come the 2d week in September, unless you and Mr. Brown are coming up. We are all quite anxious you should. Could you have been here to have seen me shake stoutly with the ague, and turn from side to side with the fever, it would have been indeed to me a source of happiness.

I wish you to write, by all means, when the mail returns, and tell me certainly whether you are coming this fall, that I may know what calculations to make.

Our parents and friends in this place are all well. I have been with them two weeks. I shall return to Addison to-morrow, and leave this at Vergennes on my way. Give my love to all. If you will accept this unconnected scroll, I will be satisfied. My mind is exceeding weak, my stomach faint, and my hand trembles.—Adieu. ALANSON.

His sister and family went up, as he desired, and made him and the other relatives a visit in September. We had had some acquaintance with him as a brother, a friend, a preacher, and a correspondent, but had never before seen him as a shepherd in the midst of his flock. We found him diligent, *continually* employed for the good of those whom God had called him to oversee.—He was kindly expostulated with, on account of so much preaching, and personal exposure, especially as his health was far from being restored to its "usual measure," but he considered himself "doing but very little, compared with what needed to be done," and did not see how he could possibly excuse himself. I take the liberty to insert an extract from a letter written at the time and on the spot, to another friend, as being perhaps preferable to anything written at this late period. "Brother is quite parochial, and among other good things has established a "Bible School," to which he propounds questions, and they seek the answers in the scriptures, and recite or rather read at intermission. A great part of the congregation attend, and each class has a different question.—It is truly interesting. You would have been gratified to have witnessed the gladness expressed in their eyes, as he their "dear Mr. Covell" approached them, his

countenance all beaming with heavenly radiance. The address he pronounced to them seemed the very *voice* of *Love*. His soul is all engaged in his "theme divine," and as the honied accents of salvation fall upon our ear, and we look up to see from whence those accents flow, it is scarcely a figure of speech, or power of imagination to say, a celestial halo encircles his brow. I never before saw a countenance so expand—so change. I forget all about his being my brother, and look upon him only as a messenger from on high." Indeed it was generally remarked of him that in the pulpit he seemed to "breathe his native air;" and there was evidently an enlargement of mind, a glow of feeling, that animated his countenance and rendered it more than usually expressive. In private conversation, he was quiet, unassuming and complacent; but whenever he came forth as "the messenger of grace to guilty men," he spake as one sensible that he must give account to God. He had done with preaching wholly extempore, and generally carried into the desk a digested and partially written discourse, leaving room for extempore enlargement.

Extract from a letter to his sister Wolcott.

"*Addison*, Oct. 24, 1827.

Dear sister:—The communion of friends is ever sweet, and especially when seperated from each other, and deprived of the many and precious advantages of daily intercourse. What cause for ardent gratitude and lively joy have we, in that our holy religion is adapted to strengthen the union, and increase the joys of friends and kindred—to improve and refine the sensibility of our nature, and render us more susceptible of those pure joys which true friendship and holy intercourse so richly afford. "Religion never was designed to make our pleasures less." This tendency of religion to render our affections for, and intercourse with each other sub-

servient to our present and future good, makes our pilgrimage "through these low grounds where troubles grow," pleasant and delightful. It causes consolating waters to follow us in the wilderness, and springs to break out in the desert. "The hill of Zion yields a thousand sacred sweets, *before* we reach the heavenly fields or walk the golden streets." For myself I can say, God is better to me than I deserve. His presence I trust I have with me much of the time. I long more and more for an abiding evidence that I "please God." I have felt of late more than ever the *necessity* and *happiness*, of living to his glory. O for a heart to love and a disposition to obey him in all things."

To his sister Brown.

Addison, January 1, 1828.

My dear sister:—I received yours last week, and should have answered it the same day, had I not intended to visit Charlotte in a few days. I thought I would wait till I had been there, that you might hear from them also. I returned from there this evening. They are all well, except our dear mother, who has been *sick seven weeks*, but is now slowly recovering.

You mentioned that Mr. C. informed you that I was sick when he left the Association. Indeed I was sick, nigh unto death, but God has had mercy on me and I am restored to my usual state of health. To give you a detailed account of the illness we have experienced in our family since you was here, would more than fill my sheet. By an abbreviated account however I will endeavor in a measure to relieve a sister's anxiety.

On the 26th Oct. I left home to attend a lecture in Panton. This appointment I fulfilled, and the next morning set out on my return home. I had not rode far before I began to be much affected with an unusual pain in my head and side. Cold chills in unceasing succes-

ion kept me continually shivering, "like a reed shaken with the wind." I succeeded in the attempt to get home. (It was Saturday.) I was obliged to take my bed soon as I arrived, and on it I turned and turned, and groaned with the most excruciating pain.

> "And 'twas but poor relief I gained,
> To change the place and keep the pain."

A raging, burning fever soon commenced, and in this situation I soon became deranged in mind and almost senseless to what was passing. Fortunately Stukely and Julia came down that day on a visit and staid with me till Monday morning, when they returned, and father and mother came down in the evening, and continued with me till I was better. Suffice it to say that the blessing of God rendered the medical aid administered by skilful physicians, and the *unceasing care* of the best of mothers, effectual in removing the cause, so that after a few days of suffering and pain I was happily in a state of convalescence.

About the time I began to amend, Mr. Smith [with whom he boarded, son-in-law to his step-father,] was attacked with the same disease, (bilious fever,) and in a similar manner, and by similar means was in a few days also in a state of recovery. The next day after he was taken, mother was most violently seized with every symptom of the same complaint, and in a few hours was reduced even lower if possible than either of us.

By advice of my physician I was removed to Mr. Whitford's, where I remained "for a little season till the indignation was overpast." Mother was so far restored in four weeks as to be able to ride home in a sleigh. A few days after, she was again much reduced by a fever. She is now recovering from this also, and I hope God will preserve her life and make her a continued blessing to her children. She wishes a most affectionate remembrance to you.

I need not add anything by way of reflection on these truly afflicting circumstances. Your *heart will feel* so much more than I can write that I forbear.

I expect to-morrow to follow to the grave Dr. Bullard, the physician who attended me in my late illness. O, how little did I think when he first came to my bed-side and with a countenance expressive of the deepest anxiety said to me, "You are sick, very sick," that I should so soon follow him to the grave! He was a faithful, kind and successful physician, of unblemished character, and of undoubted piety. He rests from his labors and his works do follow him."

I have written in great haste, and must now come to a close. I hope you will write soon. With much affection for yourself and family, I am your brother,

A. L. COVELL.

Mrs. D. C. Brown.

CHAPTER III.

Marriage; Ordination; Change of place, and course of study; Engagement at Hinesburgh; Suspension of preaching on account of ill-health; Agency for the Vermont Baptist Convention; Removal to Madison, to Whitesboro', N. Y.; Revival; Protracted meetings; Five years engagement; Donation party; Interesting anecdote; Sickness; Kindness; Revival; Protracted meetings.

"And the Lord God said, it is not good that the man should be alone; I will make an help meet for him."

"*Addison*, Feb. 25th, 1828.

My dear sister:—I received your last in due time, and should have answered it before now if circumstances had not prevented. I had been looking for it several weeks, with some anxiety, which rendered it the more welcome.

1st. My health which was improving when I wrote you before, is since restored, and I have reason of gratitude that it is better now than at any time in two or three years past. 2d. I have the happiness also to inform you of my union by marriage with Miss Sarah J., daughter of Rev. Abel Woods, of Essex, N. Y. This auspicious event was solemnized by appropriate religious exercises, on the 6th inst. The occasion was rendered interesting by usual festivity and joy, and by the spontaneous and unrestrained expressions of good wishes and raised expectations, and doubtless by *concealing* as many anxieties and fears.

Mrs. Covell wishes an affectionate remembrance to you and all your family. Doubtless our situation will excite your prayers for us that the divine blessing might attend us.

I would inform you next that an ecclesiastical council convened at this place last Wednesday and Thursday, by request of our church, and after solemn prayer proceeded to examine and consecrate to the important and holy work of the ministry, and to the pastoral care of this church, your UNWORTHY BROTHER.

The *solemnity*, the heart-affecting and cheering effects of the exercises, was such as I had not conceived and cannot now describe. Notwithstanding the weather was rainy and the mud deep, our meeting-house was nearly filled with people from this and adjacent towns.

The presence of Dr. Kendrick, who took much pains to visit us and preached on the occasion, added to the interest of the day. He is now on his way to Hamilton. His sermon was truly appropriate, affecting and solemn. His text you will find in 1st Cor. iv, 5. We preach not ourselves, &c. The exercises I think I shall never forget. O, that I may be enabled to give *full proof* of my ministry!

Mother has had a long and tedious illness, but is now recovering and oversees her business. The family are all well.

Nothing particularly new in our church or society.

Brother Stukely thinks he may possibly visit you next June. It is *possible* too, if he does, that I may accompany him. Sarah is anxious to see you and sister Wolcott; and if we do come, you may, as you observed to me last fall, "prepare for a real visitation."

Remember me to Mr. B. and all the children. Tell them they have a NEW aunt Sarah who thinks and speaks much of them.

I have no more time to write. I shall expect an answer soon.

Ever your affectionate

A. L. COVELL."

"*Addison*, 22d March, 1828.

Dear and much loved Sarah:—Another week has rolled away since I saw you. How rapid is the flight of time. How sudden the transition from one period to another. Day glides after day, and week succeeds to week, and very soon our days will be numbered and finished. How important the maxim, "work while the day lasts: the night cometh in which no man can work. I have been much concerned of late about the manner of spending time. It is necessary that *every moment should be improved.* There are so many things which I ought to do, that had I twenty-one days in each week it would be none too much time to accomplish it. In our extensive society I might spend my whole time in visiting—or seven days in a week—and have no time for idleness neither. Were I to devote a suitable portion of time to prepare for the Sabbath, to pray, and think and arrange, and besides this to spend a suitable portion in studying the Bible, examining authors on different subjects, and in miscellaneous reading, it would occupy seven days more every week. Should I visit my friends as often as I should be glad to, attend all the calls in different places for lectures and visits; attend all our public meetings, &c. it would occupy seven days more. This makes the 21. And if I add to this that time which is necessary to attend to domestic business; and *more especially* to the concerns of my own soul, more still is necessary. Now all these things seem important; nay, they are indispensable. I am sensible that I have not been faithful in any department of this great and extensive field of labor.—Endeavors have been made to do something towards accomplishing the whole. Such endeavors have not been very successful. One cause of this failure may have been a *wrong division of time.* Too much has been spent in one department of labor, too little in another. There is as much skill needed in the division of time as in

dividing the Word, and as much depends on it. I have thought that should I ever be settled in *regular manner of living*, it would be duty to divide my labor into different parts, and then proportion the time in each week accordingly. I do believe much may be gained by living *wholly* by system; i. e. so far as is practicable. To live by accident is to live to no purpose: and to do a little at every thing without any method, is to accomplish nothing.

I have suggested these thoughts to you, that you might make them a subject of meditation; for I shall need and expect your assistance in *dividing* time, and especially in *improving* it in the most useful and agreeable manner. May God grant us wisdom in all things.

After I left our father's I rode to the ferry at Westport, without stopping to see any of the good folks. At the ferry I found Elder Stearns, and visited with him while we were crossing the Lake. I then rode to Addison, before I stopped again. Arrived at Mr. Smith's at 7 o'clock in the evening. I was much fatigued, and my cold worse than it had been. I am, however, now, much better. The next day attended covenant meeting. In consequence of the cold, and badness of the riding, but few of the church were present. We had a very agreeable meeting. It seemed to be really a time of union and love. Next day attended communion. Almost the whole church came together. I preached from Gal. vi, 14. Enjoyed my mind much better and had more liberty in speaking than I expected. The Lord is often better to us than our expectations. I hope the impression the solemn services made on my mind may always last. O that I could keep constantly in mind the "dying of the Lord Jesus."

Our church have a meeting this afternoon to make arrangements for us, or somebody, to live hereafter. I expect some will think and say one thing and some another. Many feel very *poor*, and can scarcely see any

way for them to meet and fulfil their engagements. Others think they are able to go on; to purchase and possess the land,* to keep their minister and to make him as comfortable as they are themselves, and would be glad if he were more so. Such *choice* brethren are speaking to the children of Israel that they go forward, and if their influence prevails the object in view will be accomplished. I hope it may. I am sensible if there should be a failure, it will be almost fatal to the prosperity of the church. O, let us pray that God may overrule these events; turn the hearts of the people to him, and give not his heritage to reproach.

People in Addison and everywhere else are enquiring of me when I am to commence house-keeping, when you are coming to Addison, whether you will move before the ground settles or not, and a great many other inquiries of a similar kind. I sometimes am almost at a loss for an answer. But I commonly tell them that I do not know anything about it; that everything is uncertain—"may or may not be so." Some think we are doing just right, and others think we had better go into one end of some house and live till some other place is provided.—Some think we might do a most any way just for the present; that we must creep before we run, &c. I do not think there is much prospect of our *running* much at present, and as to creeping, I have some very serious doubts about its being a proper method of getting about. There are too many who would be glad to have ministers and their families creep, while they would gladly ride in a couch and six. Such a spirit ought not to be indulged. To it no place should be given by subjection, "no not for an hour." You may think this is enough, and too much for me to say. So I will forbear anything

* This purchase will be explained in the next letter.

further. You know I am apt to express my thoughts without reserve.

My best love to our dear parents, and sister Elmira.

Your most affectionate friend and husband,

A. L. COVELL.

Mrs. S. J. Covell.

"*Addison*, May 5th, 1828.

My dear sister:—Your very welcome letter I this day received. Sincerely thankful I am that I receive more letters from you than from any other friend on earth. When first I opened your letter, I was pained with the reflection that during the length of time which had elapsed since I wrote you, I had received only *one* letter from any of my connexions. But all this only rendered yours more acceptable and prepared me the better to receive the intelligence it contained. You are surprised that I did not write you again. This I often intended to do, and have been prevented by numerous calls and by the expectation every week that I should hear from you. Could I have had any knowledge of your sickness I would have written without delay. I am happy to hear you are recovering your health again, and hope your health and comfort may long be precious in the sight of him who "holds our souls in life." I am afraid, my dear sister, you have become too much settled in a state of melancholy and gloomy despondency. I do not know what those "numerous disappointments, some great and some small," which you mention may have been, and what influence they may *unavoidably* have had in producing effects so unhappy. Could I know more of them I might perhaps be better prepared to sympathize with you, to pray for and comfort you. O that I could see and converse with you! I could converse, but I do not know how to write. I cannot describe the sensations of my mind while reading your letter. It is a source of peculiar consolation to

know that God is with you, and will not suffer you to be tried above what you are able to bear, but with the trial will provide a way for your escape. O, how great the privilege, how great the blessedness of approaching NEAR Him in our affliction and deep distress. He is a refuge from the troubles of life. Our hiding place and strong deliverer. May you find rest in him. While in the body we shall doubtless with the whole creation groan and travail in pain. But blessed be God these afflictions will work out for us a far more exceeding and eternal weight of glory. Because the creature shall be delivered from this bondage of corruption into the glorious liberty of the children of God. "A hope *so much divine* may trials well endure."

You say my letter "increased your melancholy and gloominess." This grieves me. For who is it that maketh me glad save her who is made sorry by me. I hope your sorrow in this may hereafter be turned into joy that will not be taken from you. It is not, I am sure, EVERY CHANGE that is for the better, yet many changes are, and I hope the recent change in my circumstances to which you allude may be so. At least I have the happiness of knowing it to be among the "all things" that shall work together for good.

Your "almost worshiped calculation"* which you think is "overthrown" *may* perhaps yet go into effect. At least I do not consider my circumstances any more unpropitious to such an undertaking than they have ever been. I do not know the time when, nor the means by which, I shall visit the consecrated ground that contains the hallowed dust of a Father whom, having no remembrance of, I love and revere. A more auspicious providence than you have expected, sister, may enable us yet to go on our way rejoicing towards the sacred place where

*Our contemplated pilgrimage to our father's grave.

our minds so often are. And who knows but the sister you have never seen, may cheer your mind amidst the "lengthened way," and shed with you the tear of sympathy and affection over the grave of an unseen father? Whenever circumstances render it possible I shall attempt the journey, and hope in the wise direction of Providence you and Sarah may both accompany me. It will doubtless be good for us both to hope and patiently wait for the accomplishment of our "favorite purpose."

May 5th. I did not finish my letter last evening, being much fatigued with the exercises of the day, having to attend a funeral besides the services of the meeting-house. One of our neighbors interred a son about eight years old. To them his loss is a severe affliction. I hope it may work for their good.

We have been frequently visited in our neighborhood of late with sickness and death. Several have gone from Addison to the world of spirits. How soon this "one event" may and will happen to us all. I sometimes contemplate the hour of death with a degree of pleasure: but very seldom can adopt the language of your letter and say, "I long to go." Yet I doubt not but the soul may be so weaned from things earthly, so tired with disappointments and cares, and so attracted by things divine, that it may long to go to its eternal rest. God will eventually grant this desire, and all his humble saints who have passed through great tribulation will rest from all their labors and be ever with the Lord.

Sarah would write you, agreeably to your request, was she here. But she is now at Charlotte. Her health is not very good. The rest of the family were well a short time since. We have not commenced house-keeping yet, and do not certainly know when we shall. Our society are about purchasing a place and building a house for us; and whenever they have made all things ready, we shall forthwith go in and possess and try to enjoy it.

I wish you to write me immediately if you can, and I will then inform you whether we can visit you or not. My love to all.

Your most affectionate brother,

ALANSON.

Mrs. D. C. Brown.

Williston, Dec. 20, 1828.

My dear sister:—When I last wrote you, various circumstances prevented me from writing as particularly as I wished to. You were, perhaps, surprised to hear that I had left Addison, and had so essentially and so suddenly changed my course of duty. Whether I was right in taking the course I did, in leaving the church at Addison, I shall not presume to say. I am conscious, however, of endeavoring to do that which would eventuate in the greatest good to myself and others. My arrangements were not sudden or unexpected to myself, though they might have appeared so to others. I had through the summer revolved the subject in my own mind, and asked the advice of a few confidential and experienced friends. Soon as I had become settled in my own mind, I made my intentions known to the church, and asked from them a dismission, in agreement with the engagement which I had made with them. They with the greatest reluctance granted a request which could not be denied, and directed the Clerk to give me a letter of dismission and commendation, whenever I should request it. They had hopes of my return to them, after a few months, and accordingly have commenced making preparations for it, by building a house, &c. I have not at present any expectation of returning to them. The course I am now pursuing is far more in accordance with my views of duty, and much more congenial to my inclination. You know the desire I have ever had of understanding the languages in which the Bible was

originally written. I have now a fair prospect of obtaining this object. I have commenced the study of the Greek, and have acquired so much knowledge of the Grammar as to be able to read and parse a chapter in a day. My instructor thinks I have every reason to be encouraged, and takes unusual pains to explain the first principles of the language, and to make my course both accurate and agreeable. From the little that I have already read in the New Testament, I am convinced that my time is very profitably spent. New ideas are constantly opening in every chapter which I read. By finding every word in the Lexicon, parsing every sentence, and interpreting or translating the whole into English, the sentiments are thoroughly considered and forcibly impressed on my mind, and I think often are sweet to my soul. Do not think from this that I am vain enough to think I have a *perfect* understanding of what I read, which is far indeed from being so, but only that the more I read and examine, the more I see to admire and love. I have to-day finished the 14th chapter of Matthew. Shall now continue in course through the four Gospels. You will be informed of my progress hereafter, whenever I write you.

I am preaching every Sabbath with the church in Hinesburgh, 8 miles from here. My acquaintance with this church has been quite interesting. My weekly visits with them are seasons of very peculiar pleasure to me. Sometimes when I try to preach to them the unsearchable riches of Christ, my soul rejoices in the work, and I thank God and take courage. At other times I am in darkness, and in heaviness, longing for the light of his countenance. I think I can say in truth, that I have this winter had more desires to be useful in the church of God, and to be faithful and successful in the work of the ministry, than I have ever had before. My

soul is filled often with inexpressible desires for the salvation of lost men. O, how I should rejoice, could I be the instrument with which Christ should save some souls from death! I have baptized one person since I have been at Hinesburgh, and expect soon to baptize others.—O Lord, revive thy work!

Our friends at Charlotte were all well, two weeks since. Mrs. Covell spends the winter with her parents. Her health is very good. The Lord in great kindness has favored me with unusual good health this winter. I am boarding in a very agreeable and kind family, and have every convenience to study which I desire. I hope and pray that all these mercies may make me a better man. Your prayers for me are desired, and may God lead us through all the changes of time to a glorious rest in heaven.

Your ever affectionate brother,

ALANSON.

Mrs. D. C. Brown.

It was sometimes thought of Mr. Covell, that he lacked *decision*, but this was not so. He ever paid great deference to the feelings and opinions of his friends, and to those whom he considered his superiors, and would not unfrequently, temporarily concede to them by way of proving whether theirs was the "more excellent way," and whenever he found this result he was prompt to acknowledge it, but rarely indeed was this the case. Like the deep rooted oak, whose branches only bow to the power of the mighty wind as it listeth onward, he was not to be removed from his own steadfastness. In general he was not hasty in coming to a decision, and was ready to yield dispassionate attention to whatever might be presented upon the matter pending; but when once convinced of the propriety of a subject or measure, as has been said, he remained steadfast and unmovable

in purpose, however long he might have to wait for its accomplishment. Something of this is discernable in the letters already introduced. When he relinquished the idea of going to Hamilton Institution, he merely yielded to the combined force of several circumstances. He had ever retained the intention of improving the first opportunity for farther study, should opportunity ever occur. This was one cause of his making the engagement with the people in Addison, in the manner he did, viz: for so long only, as God in his providence should make it apparent that the engagement was mutually beneficial. His stay with them had been pleasant. God had given him souls as seals of his ministry, and blessed the church with union and peace, his unwearied labor had not been in vain. He had awakened a desire, instituted and encouraged measures, for the advancement of religious knowledge. The state of his church and congregation was improving, and with grateful adoration, he blessed the Lord for all his benefits. And now to be the better qualified to render according to the benefits shown, he felt the need of farther improvement for himself. He had given up the hope of a collegiate course, but had never relinquished the intention of availing himself of all the opportunities of adding to his stock of knowledge, which Providence might afford him. And here was now an opening as we have seen. He continued to preach at Hinesburgh on the Sabbath, and pursue his classical studies through the week at Williston, several months. From a letter to his sister, dated July, 1829, we learn that he "had been reduced quite low by sickness, but was then nearly recovered." Also that he had received an urgent request from the church at Hinesburgh to become their pastor. A communication written soon after to Mrs. Covell will show that he conditionally acceded to their wishes. He says to her, it is now certain that

Hinesburgh will be our home until we may think it our duty to remove to another. I have not engaged to the church for any particular time, but only for so long as we shall be agreed in uniting our exertions to maintain the cause among them. There are some circumstances which are favorable, some others not as I could wish. On the whole, I feel encouraged, and determiued by Divine assistance to make an effort to do good in the place. I go forward "in weakness and fear and much trembling." But I intend to exert myself to the utmost to promote the interests of pure and evangelical religion, and I hope and pray that God may grant me more of his spirit and prepare me to do his holy will. Do, my dear, pray that God may succeed the exertions which we may both make for the furtherance of his kingdom. O, may we so live, that it shall be said to each of us, "thou hast been *faithful* over a few things."

In November following he made a short visit with friends in Cheshire and Pownal, and wrote to his sister Brown immediately after his return; from the letter we extract the following:

"The Minister's Conference of which I spoke to you, I attended according to appointment. Our meeting was unusually harmonious, interesting and useful. One feeling seemed to pervade every mind—a conviction of the magnitude, the infinite moment, and the responsibility of the work in which we were engaged. The duty and pleasure of being mutual helpers, and the imperious necessity of increased zeal and effort for the promotion of truth and the salvation of men, deeply impressed every heart. In the town where we held our meeting, a good work is commencing. There have been several instances of recent conversion." Again to the same:

Hinesburgh, 13th January, 1830.

My dear sister:—Yours was received last evening. I

thank you very much for it. I was intending to write again, fearing that my last had not reached you, or that sickness in your family prevented you from writing.

For two weeks I have been so hoarse as to be nearly speechless, and so unwell as to be nearly useless. At present I am much better. E. is very highly favored indeed. I have thought much of her since I saw her, and feel unusually happy to hear of her restoration to usual health. I hope she may be very careful of her health. "Man in his best estate is vanity,"—or a constitution the most healthy and vigorous is very easily destroyed: and certainly those of feebler powers should be admonished to carefulness. I hope the *certainty* that all life's usefulness and comfort is held by a feeble tenure will induce her to use every measure to preserve her health. [O that he had taken this kind admonition to himself.]

I am not disappointed, though I am sorry to hear that Mr. Johnson is about to leave you. If you see him soon, please to present him my affectionate regards and best wishes for his future prosperity. Is there a probability that Mr. Green will settle with you?

I have heard nothing *directly* from Brooklyn. The Gentleman who first wrote me on the subject, has written again, informing me that he had written to the church in Brooklyn, and that I might expect to hear from them in February. I feel but very little anxiety in regard to it. If I receive a call from them I shall probably go and visit them. All this apart, there is but little probability that I shall continue in *this* country but a few years longer.—There are reasons existing in my own mind, which will justify me in removing. I do not however wish to act precipitately. The prudent man understands his way;—and I suppose the understanding of the prudent can be obtained only by deliberate attention to all the circum-

stances which concern us. So soon as I know any thing definite in regard to this subject you shall be informed.

Your reflections on the auspicious commencement of the year were very similar to my own. For the first time I preached a New Year's sermon. Our assembly was large, attentive and solemn. My subject was the shortness of time. 1. Cor. 9, 29. May God crown the present year with his goodness.

Will you give my love to Mr. Brown and the children.

I receive with the utmost satisfaction a line from Rodolphus and from Clarissa to her grand-ma. I hope you will encourage them to write frequently. It will please us all very much indeed. I should be very happy to receive a line from Elvira. Her composition which I presented to her grand-ma was received with a great deal of pleasure. The little lock of hair from Lemuel H. has been looked over and over with the deepest interest.—Almost anything which mother can get from the children is of great value. I cannot leave off without a word to Wm. R. and Clarissa.

Affectionately, your brother, A. L. COVELL.

Mrs. D. C. Brown.

—

My dear nephew:—A very short, but very affectionate line from you has been very grateful to my feelings. It is the duty and the happiness of relatives to write often to each other. I hope our correspondence may now commence and never close till death. I suppose this is *nearly* your first attempt at letter-writing. It is with this, as with many other things, the more you become accustomed to them, the more agreeable they become. I hope you will write often to me and to your cousins, your grand-ma and aunt in Charlotte. There are many other and very important subjects on which I shall be happy to write you hereafter. I very cordially retain all

your affectionate regards, and hope before very long, to see you as you desire.

Affectionately yours, ALANSON L. COVELL.

Mr. Wm. R. Brown.

You will see Clarissa that I have but a very little room to write you. But still I feel a very great regard for you. You have been very kind in writing to your grand-ma. I shall see her soon and carry it to her.—Nothing is more becoming in young children than kind attentions to their aged relatives. I hope, my dear girl, that God will be your portion in youth and in old age.—

Your affectionate uncle, A. L. C.

Extract from a letter to Mrs. Covell, dated March 8, 1830:

My dear Sarah:—I very much regret that we must be again separated for several weeks. The days will seem long and I shall constantly pray and hope, that the time may soon arrive, when we shall meet to enjoy a *permanence* of social delight and of christian love. I am happy that I can write you a few lines this morning, but I should be much more so, could I write any thing that could make you happy. It is an encouraging thought that you have a friend whose love for you infinitely exceeds mine, who has made "exceeding great and precious promises," and given indisputable assurance of his faithfulness.

Yesterday I preached twice. Lecture last evening. Very much fatigued last night and this morning. I shall preach no more lectures till my health is restored.

At our church meeting last Saturday, I introduced the subject of a dismission. The church thought they were unprepared to give me an answer—wished a short time for consideration themselves, and conversation with me. We shall have a special meeting soon, to conclude the subject. I shall then make a formal resignation of all they have committed to me, and ask a letter of dismission

and commendation. You will hear from me if any change occurs soon. My love to all the family.

Affectionately yours,

A. L. COVELL.

He obtained the desired "letter of dismission and commendation," but did not regain his health. His hoarseness and debility of lungs increased. He received the expected invitation from Brooklyn, and accompanied by Mrs. Covell went down the beautiful Hudson at the opening of navigation and made the desired visit. But the climate there was still worse for him than that at the north, on account of the greater humidity of the atmosphere. He preached but very little while there, and that with extreme difficulty. His voice so failed, that it cost him much effort and distress even to converse with friends. His tarry on the interesting Island where Brooklyn is situated was not long. On his return, he visited his two sisters so isolate from all the other members of the family. Their joy in receiving him, and the sister they had never before seen, was turned to sorrow on beholding his condition. Pale, dark, thin, and mostly silent, was the brother of their love. Need I say more? He returned to his mother's house, and I believe it was nearly three months before he was able to re-commence preaching. He never regained the measure of health and power of voice he had previously enjoyed. His voice had been one of unusual volume and clearness. Those only who have enjoyed the privilege of proclaiming a Savior to a ruined world, and who like him have been made to suspend the exalted theme, can fully appreciate his feelings. The following letter will show a more auspicious change in his condition.

Rockingham, August 7, 1830.

My dear sister:—I regret that circumstances again compel me to say that I can only give you a short and

hasty letter. When I last wrote you I intended soon to fill a whole sheet to you. But you know, my dear sister, how often our intentions to do well are prevented by circumstances beyond our control.

I tarried with our friends in Charlotte and Essex four weeks after returning from the south. About that time I was solicited by the Board of Directors of the Vt. Baptist State Convention, to travel as an agent in a part of Windsor and Windham counties, to originate and organize Missionary Societies. As this would require more travelling and less preaching than anything I could do at present, I accepted the appointment, and immediately left home on the business of my agency. I tho't I should have written you immediately after arriving at the scene of my labors, but an uninterrupted succession of calls, from one town to another, has prevented me till now. I have this morning a few hours in which I must write to you, sister Wolcott, to Julia, and to my dear Sarah. It is nearly four weeks since I left home. I have received one letter from Sarah. Our friends in both families are in usual health. My own health has been improving since I was at your house. I commenced preaching when I left home. Since I have been engaged in my agency, I have really felt that every day I was "waxing stronger and stronger." Around these mountains there is the most pure and exhilarating atmosphere, which is most favorable to my lungs. I could not have taken a course more propitiously adapted to my present state of health than that in which I am engaged. I have been received with great cordiality and kindness by the churches, and have been successful in accomplishing the business of the Board, beyond their expectations or mine. I find many very agreeable and important pastoral vacancies in this part of the State, to two of which I have been invited. My present engagements prevent the for-

ation of any, except a very brief acquaintance. I received a line from Dr. Kendrick yesterday, informing me of several destitute churches near him, which presented very inviting fields of labor for a minister. He wishes me to visit Hamilton before I make any permanent engagement. I *think now* that I shall. Application has been made to him by the General Agent of the Virginia Baptist State Convention, for four Baptist ministers to travel in that State. One as an agent for their Convention, another as an agent for a periodical publication, and two as missionaries. He thinks if I wished to spend the cold season at the South, I might do it pleasantly and advantageously. Before I conclude on anything, you shall hear from me. I shall return home in two weeks. Do be sure to write so that I can find a letter in Charlotte Post Office, when I get home. I have not heard a word from you since I saw you. My love to Mr. B. and all the children.

Your ever affectionate brother,

ALANSON L. COVELL.

Mrs. D. C. Brown.

P. S. My letter is short for want of time and limited to half a sheet for want of paper. But you know we can often send *a whole heart in a half sheet*, while many a double sheet goes *heartless* to its unhappy receiver.

Yours with a whole heart, A. L. C.

To the same.

Madison, Dec. 4, 1830.

My dear sister:—Your very kind letter ought to have been answered sooner. When I received it, I was about leaving Charlotte for this place. I had previously received an invitation from the Baptist church to preach with them through the winter, and for a longer time, if it should be mutually agreeable. I had made my reply and engaged to be with them at a given time, before I

received your letter. I was unavoidably prevented from leaving home as soon as I wished, and my engagement here was such as made it impracticable to visit you on our way here. I did not arrive so soon as I had been expected, after all. We are however here. Our journey was very fatiguing, especially to Mrs. Covell. She has been quite ill since our arrival but is now better. Our condition here for the present is comfortable; prospects for the future not flattering. We board with a kind family, have a pleasant chamber very well furnished. I have made no engagement yet, for a longer time than three months. Whether I shall is not certain. The general feeling and manners of the people here are different from those in Vermont. From the little I have seen, I conclude the customs of churches and ministers are different in some unimportant things. I say they are unimportant, and yet these are the very things which often have most influence over our feelings, because they are constantly occurring and constantly felt, and therefore are more effective than a *few* important considerations to promote or prevent our happiness, to inspire our purposes, govern our conduct and decide our destiny.

* * * * * *

There is a great revival of religion in Hamilton. Professor Sears of the Institution who is now preaching to the church, has baptized a great number. Additions have also been made to the Presbyterian church. There are some indications of a revival in Madison. Two or three have recently obtained hopes and others appear very thoughtful.

You will accept for yourself, Mrs. Brown and the children, assurances of affectionate regard, from your brother, ALANSON L. COVELL.

Another letter of March 28, 1831, to the same sister informs that he had again been visited with affliction—

Mrs. Covell having been very sick—that he had left Madison and was then in Whitesborough, a pleasant village four miles west of Utica, and that there was a prospect of his remaining there as the pastor of the church.

Again to the same:

Whitesborough, August 13, 1831.

My dear sister:—Your letter was received yesterday. I am happy to hear from you again, and as your letter was of some consequence to you, because it would bring a reply, you shall without delay be favored with this poor return. I am glad to learn you are to have one of the "protracted meetings," and hope it may be the means of doing great good. Such meetings are becoming more frequent in this vicinity. One recently held at Little Falls was thought to be attended with evident displays of divine influence. Mr. Galusha's church [Utica] have appointed one to commence the 5th inst. Dr. Kendrick's church have had a meeting which lasted eight days. Fifty, it was hoped, were converted during the meeting, and others have been since. He has baptized above thirty.

Professor Whitman was married to Miss Nicholas last week. This is about all the news I can think of to write you. I know very well the narrative of recent occurrences is not all which gives interest to occasional letters. Yet you know this does, with other items, give interest to correspondence, and is always the best substitute for other omissions. Besides, it requires only a slight effort of memory to inform of passing events, while a far greater effort is necessary to fill a sheet with original thought and sentiment. A facility in this last particular, in my opinion, constitutes the most happy talent for letter writing. Now I do not make the least pretension to this skill in correspondence. When, therefore, I have concluded a statement of all the facts I intend to

communicate, I find it very difficult to proceed—except to say, "yours affectionately," or something like it.* You will not, then, I suppose, expect much in the remainder of my sheet which will pay you for the perusal.

I am glad you have visited sister Wolcott. Did she converse with you on the subject of collecting materials for a biography of our lamented father? Has she written to Mr. Morse for the papers in his possession? We should all be very glad indeed to see them—whether any thing should be published from them or not. I hope she or yourself will write Mr. Morse on the subject. I would write to him myself, but I do not know him, or the place of his residence. I hope I shall hear from you again soon. With usual remembrances,

Your brother,

A. L. Covell.

To the same:

Whitesboro', Oct. 22, 1831.

My dear sister:—I hope you will not attribute my delay in answering your last, to any want of attention to it, or want of desire for a frequent interchange of letters. I have for a few weeks been *really* so occupied in one way and another, as to find very little time indeed for writing or reflection. While Sarah was sick, I spent my time entirely with her. After her recovery we were gone from our society a good deal, and our folks began to be quite impatient for more lectures and visits, &c.—Some were even quite dissatisfied, and thought I spent less time among them than I ought. For two weeks previous to this, I have been constantly engaged in visiting and preaching. This week I have suspended all to accompany Sarah a part of her journey home. I returned yesterday morning, having been gone four days,

*In this, as in many instances, he is manifestly too severe upon himself.

and accompanied her to Troy. I did feel very anxious indeed to go on to Pownal and stay till next week. But our church would not consent to have me gone over the Sabbath. I had recently been gone one Sabbath on a visit to Hamilton, and they thought *too much* being absent would not do. I have concluded to be somewhat pliable, now that I may with more satisfaction to them, next spring spend a few weeks in visiting you and our friends at the north, and in Cheshire. So I must try to make myself as contented as I can this winter.

Mrs. Covell's health was poor when she left, though much improved from what it had been. She endured the journey to Troy quite as well as we expected. A break in the canal interrupted our ride in the boat at Canandaigua. We went by stage from that place to Troy. Sarah left in the northern packet for Whitehall, Wednesday, 11 o'clock, and probably arrived at Essex, in the steam-boat, Thursday evening. Her father had been apprised of the day she would come, and probably met her at her landing-place in Essex. I shall hear from her as soon as her letter can reach me from Essex. I feel the loss of her society *very much*. I expected to realize a great loss in her absence, but I find in this, as in all other things, experience teaches us vastly more than everything else. I hope however that our arrangement may prove beneficial to Sarah. Her mother is an excellent nurse, and is very anxious to give her all the benefit of her care one winter more. If here, we should be out a great deal in the cold and often in storms, which she is poorly able to encounter. I hope before a *very* great while we may have a home of our own.* But I have, sister, *almost done* hoping for much of happiness in this short, changeful life. I feel no disposition to repine at the allotments of Providence; yet I have seen

* They had never yet kept house, but boarded out.

enough of life and of men, to convince me that the earth is cursed for man's sake, and that in sorrow he must dwell upon it all the days of his life. My thoughts have lately been more upon the changes and miseries of this life, and the reasons we have to hope for a happier and immortal state, than usual. I do certainly think an intelligent and pious expectation of a happy immortality *is* the richest boon of heaven. What is our existence without it? What can cheer the heart of him who really expects to die, and perish like the brute? But with this hope of living forever—of being hereafter exempted from sin and suffering, and confirmed in holiness and felicity —how desirable is our exixtence, how high and glorious our destiny! O, it is infinite benevolence in the great Author of our being and of our redemption, to give us full assurance of the fact, that we are immortal. Shall we, my dear sister, *shall we*, after a few years of change and sorrow here, be admitted to a happier state? Shall we have more perfect and adoring views of Him whose "goings forth have been from everlasting?" Shall we see as he is, the glorious being who delivers us from sin, and will at last redeem us from the grave? Shall we with millions and millions of happy, exalted creatures, enjoy forever an interchange of holy and congenial sentiment? Is not this enough to remove all our despondings of heart? Why should we be dismayed at the trials of "this present time?" They are really "unworthy to be compared with the glory which will be revealed in us." Let us cheer up our spirits, and amid all the ills of life "bate not a jot of heart or hope," knowing in whom we have believed. He will keep what we commit to him till that day.

I thank you for your account of your protracted meeting. I should be very glad to hear the result of the other which followed it. Give me all the news you can. I

hope Sally will be successful in soliciting Elder Morse for our father's papers. We ought to have had them long ago. Do not fail to write very soon and very often. You know I shall need your letters very much this winter. I will try to be punctual in answering them. Give my love to each one of the children and to Mr. Brown.

Your affectionate brother,

ALANSON L. COVELL.

Mrs. D. C. Brown.

To the same:

Whitesboro, Nov. 29, 1831.

My dear sister:—Your letter dated the 12th, was received in due time, and would have received an earlier answer, had my time not been much occupied of late in pastoral duties. Our folks think I have nothing now to keep me at home, and make a *great many* requests for visits and lectures. I have endeavored to gratify them as fast as I could. I have been, too, very much afflicted with a bad cold, which has often made it very difficult to preach. I am now very nearly well of this. I should be very happy indeed could I inform you that all our evening meetings were such as you have described yours to be. No unusual indications of better days exist at present in our society. I baptized five at our last communion. God grant the revival may long continue with you, and produce a permanent change in the religious character of your community. I am glad to hear that Elder Matteson is with you often. May his labors be blessed in the Lord. You will oblige me very much to remember me affectionately to him, when you next see him. Protracted meetings are as frequent in this vicinity as they were in the summer. I have attended two within a few weeks. We have had none here yet. We probably shall have this winter.

* * * * *

Many other things I meant to have written in answer to yours, which relates to the revival of "old rusty professors." I have only room to say that my *wishes* are the same as yours, though I fear my heart is not as penitent. If not an "old," I am a very "rusty" professor, and need to be re-quickened. You will pray for me. Give my love to your husband and children, and believe me

Ever your affectionate brother,

ALANSON L. COVELL.

Mrs. D. C. Brown.

To the same:

Whitesboro', March 2, 1832.

My dear sister:—I will no longer deny myself the pleasure of saying I am grateful for your last, which was duly received. I had long expected it, and had several times been on the point of writing to enquire if you were not sick. This I should have done, had I not been called away to protracted meetings so much that I have hardly found time to read the letters I have received. For two or three weeks my time has been still more occupied at home. We have now some revival here. I have to go from house to house, night and day, to see and help those who are mourning for their offences against God, those who are equally pained for their awful backslidings from the Savior, and those who hope in his mercy and are trying to learn their duty. This work is as fatiguing and exhausting, as it is pleasant and uninterrupted.—About 20 have embraced religion. Many of them are members of Presbyterian families, but having been awakened in our meetings they make the same demand upon my attentions that any others do. The revival commenced in our protracted meeting, which commenced the first week in last month, and continued nine days.—Our church are quite awakened to a sense of their obli-

gations; our meetings are full and solemn; and the prospect before us is much brighter than formerly. We do not think however than there is yet what ought to be called a general revival, and I fear there will not be.—Our hearts are very deceitful. We sometimes think when our own feelings are a little excited, that a great work has commenced, and become in the end very much disappointed. God grant it may not be so here. The Presbyterian church have recently commenced a meeting in Whitesboro', which is very numerously attended, and many are convinced of their evil ways, and cry with the ancient jailor, "Sirs, what must I do to be saved?"—Mr. Galusha has now a similar meeting; several have found peace in believing, and many more are awakened. A similar state of things exists in nearly all the churches in our county.

I have but a moment this morning to write. Do pardon the brevity, and receive it as a token of what I would have written, not as the *all* of what I feel for you and your dear family. * * * * *

Your affectionate brother,

A. L. COVELL.

Mrs. D. C. Brown.

To the same, April 7, he says:

"I am no less engaged in pastoral duty than when I last wrote you. I have but very little time to spend in my study, else I should have answered your last before now. There is to a great extent a suspension of the feeling produced by our late revival. All are now engaged in talking about baptism and close communion. Some think one thing and some another. Almost every thing is said, good and bad, true and false. It is very unpleasant for ministers of the gospel to be obliged to contradict each other, yet so it is. Our example (perhaps) is, that Paul withstood Peter to the face, because

he was to be blamed. My lot in this respect is much easier than that of some others, because all acknowledge immersion to be valid. No one calls it in question. The only plea is (and that a most miserable one) that the ordinance is not saving, and therefore something else may do as well. Twenty four have been baptized in our church; five expect to be to-morrow, and others soon. Ten or twelve have joined by letter."

To the same:

"*Whitesboro'*, April 18, 1832.

My dear sister:—I have only one moment which I can devote to this letter; and this just allows me to say that by Divine permission I will be at your house on Wednesday the second day of May. I shall leave home on Monday morning previous, and shall not fail of seeing you by the time I have mentioned, unless some unhappy event arrests my course. It will not be possible for me to stay more than one night. The reason of this I will explain to you more fully, when I see you. My health is very good, though I am to-night very much fatigued, having been riding three days in the rain and mud, for our Tract Society. I shall mail this at Utica, to-morrow morning. Also one to Sally, requesting her to meet me at your house. My love to your family and *to yourself.*

ALANSON L. COVELL.

The contemplated short visit was made, being a digression from a journey to visit his friends at the north, and conduct Mrs. Covell home. From a letter to his sister Brown, of Nov. 12, 1832, we take the following:

"My dear sister:—When I received your last, I did not intend that so long a time should elapse before I answered it. It was put into my hand just as I was going to a protracted meeting. I have been gone almost the whole time since, to similar meetings in the vicinity.

This, with several extra church meetings at home, and more than the usual proportion of funerals has left me very little time indeed for anything else. I find as one year succeeds to another, the duties of a pastor become more numerous and arduous. I used to find far more time for leisure and improvement than I can at present. Certain it is that there "remaineth a rest for the people of God;" and happy indeed it is for us, if in this state of anxiety and toil, we are sustained by the hope of it.

* * * * * * * * *

I found but little at Charlotte for a Memoir of our father. Mother told me that the subject of a Memoir was very much talked of at the time of his death, that there were materials enough for a volume which might have been easily procured, but it was not done—that the materials which might then have been collected were now lost: that his writings had been lent or given to one and another of his friends, so that she could not now know where to inquire for them. Do your know whether sister Wolcott has written Elder Morse on the subject?"

To the same:

"*Whitesboro'*, Jan. 21, 1833.

My dear sister:—I received your last just as I was leaving home to attend a protracted meeting. I have been from home most of the time since.

I have recently made a new engagement with the people here. I have engaged to settle with them permanently, as their pastor, or at the least for five years. They have raised my salary to $500. This will give us a little more certainty for the future, than we have had for a few years past, and a little increase our means of living more as we desire. We intend to commence house keeping in the spring. * * *

There are so many ways for us to be disappointed in our safest calculations, that I do not allow myself to

indulge any very strong hopes of the future. Life and health and every thing are uncertain. May God prepare us for all that is to come. * * * *

Mr. Woolsey is now preaching with great acceptance to the second Baptist Church in Paris. There has been a considerable revival since he has been among them, and a great increase of the congregation. They have lately built a new meeting-house which is to be opened for divine worship next Wednesday. Dr. K. is to preach on the occasion. A protracted meeting is to follow.

Mrs. Covell joins me in affectionate regards to yourself and family. I hope you will write soon.

Your affectionate brother,

ALANSON L. COVELL.

MRS. D. C. Brown."

Whitesboro', July 9, 1833.

My dear sister:—Perhaps my best plea for not writing sooner, is to plead "guilty." Do not however be "strict to mark my iniquities," else I must be condemned by all my friends, as I have done nothing at writing letters this long time. My only apology is, that I have had for the last three months so much more than usual care and labor, that I have found no leisure for correspondence, or study, not even to premeditate my discourses for the Sabbath. We are as you expected, "keeping house."—There is vastly more care and labor in "keeping house" than there used to be in being kept. I think however we shall find enjoyments peculiar to our present situation, more than equal to its perplexities. Our friends here are all very glad to see us in a home of our own, and many of them are very kind. They made us a "Donation Party," two weeks ago, and for once, filled our house with people, even to overflowing. Their presents are quite a help to us.

Mrs. Covell has had very poor health since I last wrote you, and is now but just able to keep about the house.—For myself I have found that sawing wood and keeping my garden, have contributed very much to my health.

It is now several weeks since I have written to our parents in Charlotte, and I have as yet received no answer, from which I conclude they are all well. Father and mother *talk* of visiting yourself and sister Wolcott in August or September.

We attended the anniversary at Hamilton last month, which was rendered unusually interesting by the presence of Mrs. and Mr. Wade, just returned from Burmah, with two natives, a Burman and Karen, among the first converts to the Christian faith from their respective nations. Their appearance is very singular, and wherever they go, great multitudes flock to see them. The Burman is below the common stature of Americans; the Karen just about our common size. Their complexion is darker than our native Indians, whom they resemble much more than they do the Negroes. They wear their hair long, which is done up in a white turban that they wear upon their heads. They wore each a black loose gown which came down about to the knees, made very plain, with pantaloons, &c. Neither of them can speak English, but Mr. Wade, understanding Burman as well as English, interprets from us to them and from them to us. Many questions were thus proposed to them, relating to their country and ours, to the religion of Christ and of Gaudama, their reasons for renouncing the one and embracing the other, which they answered very readily and intelligibly. They see a great many things here which occasion great surprise, and often great delight. They are quite surprised that christians here should *look* and *act* so much like others that they cannot be distinguished from them: when in Burmah they can tell a disciple as soon as they see him. Seeing a com-

pany on their way to church very gay in their dress and their conversation, they soberly asked, "What God do those people worship?" A question which it is possible some might find it inconvenient to answer. They have been one Sabbath in Utica with Mr. Wade, and very soon we expect them here.

Four of the young men who graduated in June, are with their wives destined as missionaries to Burmah.—Mr. Wade spends the summer at Hamilton to teach them the Burman language. They will all go to Burmah, probably, next year, with the natives who have each left a family there.

Nothing very interesting has lately occurred in our society. Three were baptized yesterday, and seven joined us by letter. The general state of religious feeling is however very low among us.

Mrs. C. joins me in affectionate regards to yourself and family. You will please recollect in reading this, that I have written as fast as I possibly could, and find it now too late to mind mistakes.

Your affectionate brother,

ALANSON L. COVELL.

"*Whitesboro'*, Dec. 5, 1833.

My dear sister:—Your last was received four days since. I was very glad indeed to hear particularly from yourself and your family. We are prepared to sympathize with you in all your sickness and trouble, and to join your hearty thanksgivings to Him "who holds our souls in life," and has delivered us from all our dangers and fears. Give my love and Mrs. Covell's to your dear children who have been sick, with my earnest hope that they are spared to be a blessing to their parents, to each other and to the world. Mrs. Covell, as you have heard, has been very sick, "nigh unto death." One day her physicians thought she was dying, and could not survive

the day. But God has raised her up again. She has rode out a few times and sets up in her room nearly all the day. For a few days past, she has not been so well. We think however that she will in a few months be restored to her former health. Our little Elmira has been from the first, a very healthy, strong, active child. We think of course, that she is very bright and handsome. After her mother became so sick, we were obliged to find her another nurse. A lady in the village having lost an infant child has taken her, and will keep her as long as we wish. She thinks every thing of her, and takes uncommon good care of her. For the present, she is as well off as she can be, and is only a few rods from us.

We have taken a family into our house this winter, and board with them. I found it vastly expensive to keep house with hired help. Two girls who had no interest of their own, could not do as we wished them to, though they did as well as girls generally do. We get along much better now. We have locked up all our things except those we use, and have no care but for our own room. Our rent pays part of our board, so that our expenses are less than half what they were before. We have a very kind, pleasant family, who do all for us that we wish. Our greatest inconvenience is in receiving our friends who call upon us. But we do the best we can for them. We shall commence house keeping again in the spring. Your kind enquiries for our expenses, &c, I am not able to answer definitely, as I have not yet settled with physicians and others. Some of my bills I expect will be large, yet I presume not so large but I shall be able to meet them next year. We have received a great deal of assistance from friends about us, which has made our expenses much less than they would have been. I shall know more about all this in January.

I never knew people so kind in sickness as we have found them here. They could not have done more for their own relations. Their kindness will never be forgotten.

I am now obliged to close. Give my love to each one of the family. Mrs. Covell desires her love to you all. Your brother in sincere affection,

ALANSON L. COVELL.

To Mrs. D. C. Brown.

Whitesboro', March, 19, 1834.

My dear sister:—You must not think hard of me for not writing sooner, when I tell you a literal truth, that I have not had time. I have a number of letters on hand unanswered which have been delayed much longer than yours. * * * * *

We held a protracted meeting in our Church in February, which continued two weeks, and has hardly stopped yet. Perhaps 30 have "received the word gladly." Fifteen of them have been baptized. More will be soon. The Presbyterian church commenced a similar meeting soon after ours closed, which has been followed by very similar results. We have meetings of some description every day and evening. This with conversation with those who call, and visits in families requires more time than I can possibly command. Yet I have no wish that the work should ever stop.

Your affectionate brother,

ALANSON L. COVELL.

Mrs. C. D. Brown.

Whitesboro', April 23, 1834.

My dear sister:—Your letter was received a week since. I have been gone from home, and so busy as to find no time for any thing but to preach and pray. A few days before I received your last, I had made arrange-

ments with the Secretary of our Convention to have some one go to New-York in my room* as it was so difficult for me to leave home. It has been a very great disappointment to me, and from your letter, I perceive it will be to you. But I have found the life of a minister to consist in sacrificing himself for the good of others. But there is this left for us all, that God makes the final disposal of every event in life, in the most wise and happy manner. * * * *

I am obliged to write in the greatest haste, and have only time to send much love to you all, desiring you to write soon, and expecting to see you here before long.

Your affectionate brother,

ALANSON L. COVELL.

Mrs. D. C. Brown."

To the same, May 5, he writes:

The religious interest which has for some time past been felt in our congregation is I fear rather subsiding. There is however still great union and friendship among christians, and much engagedness in our prayer and conference meetings. A few persons are asking the way to Zion, and one little boy thinks he found pardon in the Savior last week. Yesterday was our communion. It was a very solemn day. A larger number came around the table of the Lord than probably ever before in this church. The house was full of people, who all listened to the word attentively. "We love him because he first loved us," was the subject of preaching, and I cannot but hope that the love of our divine Savior was seen in its transcending excellency, and felt in its moving power by many. O may it be the sweet theme that shall move my tongue forever.

*He had been delegated by the Convention to attend the Anniversary.

My dear sister, is it not an *infinite* favor, that in all our fears and troubles, we can approach the presence of our reconciled God and Father, and know that his ear is ever open to our cry, and his merciful hand ever ready to be reached out for our deliverance? Blessed be his holy name. He will hear, he will answer our prayers. The more I experience of the ills of life, and the more I observe them in others, the more I see and feel the value of the precious promise, "Cast thy burden on the Lord and he will sustain thee." I have no doubt that this will be verified to every one who heartily trusts in it. O may God enable us to trust in him with all our hearts.

Next week I am going to a Protracted Meeting. Indeed it is with me not much different from a protracted meeting all the while, as people are calling on me, or I on them, or we are holding meetings almost constantly.

In kind affection and the blessed hope of a better world, I am your brother, ALANSON L. COVELL.

Mrs. D. C. Brown.

CHAPTER IV.

Reflections; The Pastor in the Closet, or the History continued mostly by journal.

"He that made the eye, shall he not see? He that formed the ear, shall he not hear? He that made the heart, shall he not understand?"—*Jesus Christ.*

How consoling to the believer in the Lord Jesus Christ this precious portion of truth. What a consciousness of safety in the assurance, that our glorious Author and final Disposer, is intimately acquainted with *all* our organization. That the "outer" and "the inner man," in all their mysterious connection and reciprocity of action, are plain to his all comprehending view. "He needeth not that any should testify unto him of man, for He knoweth what is in man;" of course he is intimately acquainted with all his varied need, competent to appoint all his circumstance—possessed of all "the treasures of wisdom and knowledge," he erreth not in adaptation; hence the individual and the species may exclaim, "He doeth all things well."

It is sometimes matter of wonder to us, "who are but of yesterday, and know nothing," that persons who appear to be worthy of all good things should nevertheless suffer privation and discomfort. It seems strange to us too, to behold one who gives abundant evidence of having been much with Jesus, distrusting the nature of his own exercises, and fearing that he is impelled to strive after holiness by unholy motives,—such as a desire to *appear* holy in the eyes of fellow men, a wish to *appear* to be owned and blessed of God in efforts to serve him. We wonder, too, to see such an one *filled* with self-abase-

ment, excessively afflicted with it; but He who saw fit to appoint unto the great apostle of the Gentiles, a thorn in the flesh, on account of "the abundance of the revelations," well understands what is most needful to every peculiarity of mind among his chosen servants. If there be "diversities of operations," there must also be diversity of counterbalancing circumstances, lest any "be exalted above measure."

This view will account unto us, for the exceeding lowness of self-estimation in the subject of our present Memoir. Though destitute of the advantages of a "liberal education," he was *eminently* acceptable and successful in the ministration of the holy word. The God of nature had given him a speech "like the pen of a ready writer," and the God of all grace had caused his "heart to indite good matter;" of course he ever found the listening ear and the applauding tongue. Had he not also been blessed with native modesty in an usual degree, he might, under these circumstances, have become self-complacent and vain glorious. Mr. Cowper speaks like one experienced, when he says, "O popular applause, what heart of man is proof against thy sweet seductive charms." If "the fear of man bringeth a snare," doth not also the praise? "How can ye believe, which receive honor one of another, and seek not the honor which cometh from God only?" Of this Mr. Covell was fully aware, and was continually fearful of the deceitfulness of his own heart, and seems to have maintained a constant jealousy over himself for God, and appeared at times to refuse that which was His honest due.

Wherever his location, from the beginning to the close of his ministry, he never, as the phrase is, "preached away his hearers." Increasing numbers and attention almost invariably marked his course. His powers of

elucidation were happy, and his application of divine truth ever pertinent, forcible, and at times pungent. He was not only blessed with the talent of presenting the mirror of divine truth to every one's conscience, and of giving the gospel trumpet its accents of certainty to every auditor, but occasionally to wield "the sword of the spirit" to the "dividing asunder the joints and the marrow." Many a self-complacent moralist felt the edge of his remarks; many a boastful Deist found the unanswerableness of his arguments; and men from both these classes, were made humble, happy believers under his ministration. Yet the weapons of his warfare were never carnal. No railing accusation, no reproachful rebukes were ever heard from his mouth. He trusted in the might of God's own appointed means, for "the pulling down of strong holds;" nor did he trust in vain. While the pleasure of the Lord was thus prospering in his hand —while his popularity was increasing—while he was becoming more extensively known—and while each new acquaintance became a friend, the sense of his own insufficiency and unworthiness deepened in his heart.— With grateful wonder, he ascribes all the praise "to the glory of *His* grace who had called him."

And now, in selecting chronologically from the abundance of materials before us, we have come to the main body of his "journal." And here upon the subject of making extracts, I have paused and prayed, and desired to know how far I might with propriety, draw from a source, expected by its author to be strictly private.— Written, not with a view to meet the public eye, but to assist himself in his endeavors to become more spiritual minded, more holy unto God. While pondering on this subject, the last words he ever uttered, let me alone,"*

* These words were in reply to an offer of something to wet his mouth.

have rung in my ear with disheartening effect, and I have been led to question the propriety of thus invading the repositories of the dead. But noticing in his journal how much his own mind was benefitted by reading the diary of others, and believing too that "as face answereth to face in water, so doth the heart of man to man," I have arrived at the conclusion, that *true* humility will not withhold aught that will have a beneficial tendency.—"We are not our own, we are bought with a price;" and shall not gratitude to Him "who hath purchased us with his own blood," make us willing to subserve his blessed cause in any, every possible manner? Yea, cause us to overcome the shrinkings of (perhaps a false) delicacy at thought of having the veil of privacy withdrawn, and the transactions of the closet disclosed!?—"Freely ye have received, freely give."

THE JOURNAL.

"Monday morning, Dec. 1, 1834.

For a long time I have been deeply convinced of the necessity of being more holy in my affections, and in the motives of my conduct. When I look back upon my religious experience, I see the most decisive and lamentable evidence, that if I have been a christian, I have been in point of true, vital holiness, "the least of all;" that if indeed sanctified by the grace of God, it has been in the lowest degree. I have not been worthy to be called a christian. How few have been the seasons in which I can now say, that I was at all devoted to God. And yet I have openly professed to be a true and hearty christian. I have taken upon me the office of a public minister of the Lord Jesus. I have received the approbation and confidence of the christian ministry around me. I have received the confidence of the dear church of my Savior. Her highest and most sacred interests have been committed to my trust. She has looked to me, to cherish

those interests affectionately, and to promote them ardently and constantly. The church has had a right to expect this at my hand. But O how deficient I have been. How little deep, ardent affection for the character and interests of Zion have I felt. How little have I endeavored to promote her prosperity. I have indeed often performed very arduous labor, and endured great fatigue in the service of the church, but much of it has been mere bodily exercise, and has profited but little. Had I been in my heart more devoted to my calling; had I more affectionately valued the glory of my God and Savior; had I more ardently longed for the prosperity of his church, and the eternal salvation of my fellow men, the same labor I have performed would, I have no doubt have been far more useful to my christian brethren and to the world. Not that I think the amount of labor and usefulness, would even then have been only very inconsiderable. But it would not, I am persuaded, have been so scanty and self-condemning as it is now."

He proceeds with some pages of confessings and self-reproach and closes the entry of that day with the following supplication.

O Lord, do thou grant that this may be at least the beginning of repentance and amendment. Help me still to reflect, to search my heart; to study and ponder thy word. Help me to detect the sins of my heart; reveal to me all my defects as a christian and a minister, and humble me for them. Give me a deep sense of the obligations, and imbue me with the spirit of my office. O make me holy; assist me in duty; make me faithful and humble. O, grant that I may be the means, under thy favor and by thy spirit, of awakening the feelings of my brethren in the church, and of fixing the attention of the unpardoned upon thy "great salvation." O, do thou awaken the church, awaken sinners, and glorify thyself, Amen.

We have seen by his communication of the following March, that the desired season of "refreshing from the presence of the Lord," did come upon himself and people. We pass to "Dec. 8. I have this day found very little time for reflection and prayer. My dear companion is low on a bed of sickness, and has been for nearly three weeks. This, with the attention I am obliged to give to our dear little one, employs my time, except what is necessary to devote to other cares. Yet I feel more than any thing else, the want of being fully and decidedly fixed on the attainment of *holiness*. I do hope and pray that God will assist me to persevere. O my God, I pray thee, take not thy holy spirit from me. Restore unto me the joys of thy salvation, and uphold me by thy free spirit, that I may teach transgressors thy way, and sinners be converted unto thee. To God my Savior be all the glory. Amen."

"Dec. 16. I have been trying to prepare myself to make a new, a cordial, an entire surrender of myself and my all to the will of God. I long to be truly and wholly consecrated to him; but I fear to enter into any written covenant, lest I should not do it from a full understanding of my case—from such convictions of judgment, and motives of heart, as God will accept and bless; or lest I should not maintain it, and add to all my other ungrateful sins, that of breaking my covenant. This fear, tho' judging from the past it seems well grounded, does not I confess, satisfy me that I ought not to adopt such a measure, and use my utmost efforts to live agreeably to it. I am now reading for my spiritual assistance, the biography of Payson. He adopted such a measure and was much blessed in it. So did our lamented Boardman. So have many others who have been most eminently blessed of God and useful to the church. I think it would be my greatest happiness to follow on in the luminous pathway of these "holy brethren." O, my God,

give me wisdom, give me humility and grace, that I may advance far beyond my present state of religious feeling."

"Jan. 5, 1835. A new year has commenced, and its first Sabbath is past. I have made but a poor beginning with it in my religious course. I do hope in the mercy of God to be a better man at its close. Yesterday I endeavored to address my church plainly and affectionately on the necessity of awakening to more fervent zeal, and to more active engagedness in the cause. The day was excessively cold and the congregation very small. Our communion season was attended with less interest than usual. I felt that I had labored with but little effect. In the evening we had a church conference and prayer meeting. It was a time of unusual interest. Many of the members seemed very much awakened and appeared very fervent in prayer. Many were confident that God was about to pour out his spirit among us and revive his work. O, may it *now* begin. By the meeting I felt admonished and encouraged. It was made very plain to me, that I was far behind all the rest in deep anxiety and believing prayer. I felt to renew all my determinations to be more prayerful and faithful. God being my helper, I will endeavor to carry this determination into effect. After some reflection upon them, I have in the presence of God and I hope in his fear, adopted the following resolutions for the coming year. 1st, By the grace of God, I am resolved to pray in secret at least three times every day; nothing shall prevent this, but sickness, or some imperious duty, so laid upon me by the providence of God that I cannot omit it. 2d, I am resolved to read some portion of the Bible every day, for my own personal improvement in knowledge and holiness. 3d, I am resolved to be far more faithful and diligent in pastoral labors, in visiting from house to house, than I have ever

been before. 4th, I am resolved to be more plain and faithful in preaching the word to both saints and sinners. 5th, I intend to keep a brief record of my own progress, and of the state of things in my congregation for the coming year. O God, I acknowledge thee as my only hope and strength, to enable me faithfully to keep these engagements for this year. O, do thou be pleased for thy mercy's sake, to grant me direction and assistance to perform these and all other duties to thine acceptance."

The succeeding page records the appointment for a "protracted meeting" in his church, his own resolutions and desires respecting it, and his continued acknowledgement of unfaithfulness. "Jan. 10. God has been pleased to show me more of the dreadful depravity of my heart. For two days past I have had a clearer discovery of the pride of my heart than I have had before in a long time. I perceive that I have been full of vain conceit in all my duties as a minister. I have sought my own honor more than the glory of God. I have been more concerned for my reputation as a preacher in my congregation than I have for their eternal salvation. O, what a dreadful sin! What horrid guilt. Can a minister of Christ, "who made himself of no reputation," have such a heart as this? I see, gracious God, how vile I have been. O, may thine infinite love forgive me. O Lord, I pray thee make me humble. Subdue my soul by thy grace, and qualify me to live for thy glory and for this alone."

He proceeds for several pages to heap reproaches on himself, and to enumerate some outward embarrassments which he now sees have been needful from the hand of God, (returning to his own words,) "to humble me, and make me better, that I might be more useful. The cases I have mentioned are only a few of the methods God

has employed for this purpose.* O, that I had always seen and "regarded the operation of his hand." O, may his grace now sanctify me and begin at last to make me something nearer what I ought to be." "Jan. 11, Sabbath morning. Rose earlier than usual—read a chapter and tried to pray. Have not enjoyed any special freedom in prayer, yet have in some degree been enabled to desire that God may assist me to-day in preaching his holy word, and that he would visit the congregation with his spirit and presence. I have some desires that the name of God may be glorified; but fear they are more selfish than holy. Yet I cannot say that my soul is without anxiety for the salvation of men and for the name of Jesus to be glorified. O, that I might desire it more and more. I long to know distinctly, what it is to glorify God. I long to be humbled at my Savior's feet—to have no will but his—to have no interest save the great work to which he has called me. I can now see clearly that this is indispensably necessary to the happiness of a minister. If he is but half devoted, God will not bless him—he will have no prosperity in his ministry. This will make him ashamed and miserable. At the same time this half devotedness will unfit him for the pleasures of the world, even such enjoyments as are allowable. It will disqualify him for all worldly business; he will be perpetually perplexed, disappointed and embarrassed. He can neither raise his soul to heaven, nor sink it down to earth. He hangs in equilibrium between; he is in distress at the idea of either prayer or preaching. This has been too much my condition. I hope and pray that God will deliver me. O, may he this day come among us; may he set my soul at liberty! May he

* "And he [the Lord] shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Malachi, iii, 3.

open the hearts of his people to pray, and of sinners to attend to the word."

For several pages he seems to have obtained help of God to look deep into the human heart, to discover the secret turpitude, the hidden abominations thereof; and, as might be expected, the view appalls him. Under date of Jan 12, he says:—

"O Lord I pray thee *heal* my backslidings. Not only reclaim me for this time, but heal my heart of an inclination to backslide. O, do thou grant me so much of thy grace, and of the enjoyment of thy love, as will qualify me for the effectual discharge of the duties which are immediately before me. O, my God, I pray thee, if consistent with thy holy will, to visit us with the out pouring of thy holy spirit in our "protracted meeting" which is to commence to-morrow. O, grant thy people deep humility, and an ardent spirit of prayer. O, be pleased, I pray thee, to come and awaken and convert sinners among us for thy name's sake. Amen."

"January 13. O, may God grant that my soul may be brought out of this trouble. I have been trying to pray that God would if possible forgive my past sins—justify and accept me in Christ—sanctify by his spirit and restore me to the enjoyment of himself—give me assurance of my acceptance with him, so that the question of my safety may be determined. I long to have it settled, so that doubts shall harrass, and fears distress me no more; so that I can venture all out into the cause of God as his *child*, his redeemed, his appointed and approved minister, and devote all my energies to induce others to come to him and live." "Our prospects for a good meeting, are decidedly encouraging."

"January 14. This morning my soul is in considerable heaviness, though I have, as I think, some little trust and light in the Lord. I do pray him to send out his

light and his truth. Last evening we had a very solemn discourse from brother Simmons, from the words, "cut it down, why cumbereth it the ground." After sermon we had a prayer-meeting—very dull and uninteresting. Brother Brown got discouraged and wanted to go home. After closing, the ministers seemed very much disheartened, except brother Hutchins, he holds on. O, may we yet have the blessing. I do not feel willing to give up yet, though I desire God to give me far more feeling than I now possess."

"January 15. Yesterday was a good day in our meeting, much better than our unbelieving fears had anticipated." "It appears that God is on Zion's side."

"January 17. This morning I do have courage and confidence to believe that God is with us and will bless us."

"January 18. "Bless the Lord, O my soul, and all that is within me bless his holy name." God gave us in our meeting yesterday, fresh encouragement to believe and to labor." "This is the Sabbath. O, may it be a resurrection day among us. My own soul has been somewhat comforted and humbled, but not enough. I pray God to humble me more and more."

"January 19. What reason to be thankful, God has heard and answered prayer for the mighty out-pouring of his spirit. Yesterday was a day of his power. "The right hand of the Lord was exalted, the right hand of the Lord did valiantly." Brother Brown was enabled to preach in demonstration of the spirit, and with power."

"January 20. This day I am thirty-one years old.—O, what a sinner I have been. May God help me to become a better man. God was with us in our meeting yesterday. O, my God, I thank thee for what thou hast done. O, make me more humble and devoted, and give me a praying spirit. Help me to be honest, fervent, and

O, help me to prevail. Bless my dear wife. O, revive her. Have mercy on her sister. Great God be pleased to make her a convert."

"January 21. Our meeting is still very solemn and interesting, though last evening it seemed to have come to a stand. A chill seemed to have come over the minds of the ministers. They could preach and pray well, but not with that holy warmth and effect which they had done. My own soul was most lean and barren of all.—My mind has been under a dark cloud these three days. I have had no fervor in prayer, no expansion of thought in speaking. My soul is shut up. What shall I do? O, my God, I cry to thee. I know I am a sinner. I deserve to be forever under the hidings of my face. I have grieved thee, by my sins, to retire from my soul. I have not striven against the pride of my heart as I ought. It has appeared in my prayers, in my exhortations, in my whole course of duty in this meeting. I have been selfish. I have wanted a great many to be converted and join the church, that our numbers might be greater—that our influence in town might compare better with that of other churches—that our name as a church might be more respected and honored. I have indeed endeavored to suppress these feelings. I know they are wrong. I despise and hate them, and at the same time love and cherish them. I covet still the applause of the congregation. My fickle heart, my vain conceit, still rise within me. I have made some efforts to subdue them, but they have not been effectual. I am still under the influence of these most detestable of all sins. O, that I might be humble. O Lord, my God, I make it a distinct, and most solemn prayer, that thou wilt fill me with humility."

"Evening. This has been a solemn day in our meeting. I have made my own case known to the church,

and have desired their prayers that I might be sanctified anew. Brother Brown offered a very solemn and affecting prayer for this. O, my God, I pray thee hear and answer. Grant that I may be a new preacher and a new pastor to this people. Grant me a measure at least of thy Holy Spirit. I made this request of my brethren because I thought it *necessary*. I felt that I greatly needed the prayers of christians, and of the church. I made the request because I thought it might humble my pride to make my case known publicly. I made it also because I thought it might be one means of promoting what I have of late begun to seek for, viz: a far higher degree of consecration to God. And now I here record it as my fixed and most solemn determination, by the grace of God to live agreeably to the request I have publicly made, and to all I have expressed during this meeting."

January 23. This morning the presence of the Lord has seemed to be with us. Some who seemed not to have been sufficiently awakened are more deeply impressed, and will, I hope, find the Savior. Young converts appear strong in the Lord. They speak with unusual confidence in our meetings, seem tender, penitent and humble, and express unusually strong desires to be wholly devoted to God hereafter. I hope and trust that some others are yet to be brought into the kingdom, though the work of conviction does not seem to go on as it did. May the Lord bless us and help us to act agreeably to the great mercies we have received."

"January 24. Last evening the meeting was very solemn. Some persons came forward for prayer who had never been before. One man in particular who has been very hardened, intemperate, profane, and desperately opposed to protracted meetings. He seems now to have some sense of his condition. I fear it may not be effect-

ual and lasting; but God is able to change him into a humble penitent. O Lord, I pray thee have mercy on his soul. My own mind is not yet set free from sin and doubt and fear as I wish to have it. I am under a cloud of darkness, and feel unprepared for the duties I have to perform. I have just been thinking that God may have hid his face from me, on account of not having gone to one or two of my brethren, as I ought to have done, and endeavored to enlist them anew in the cause of God. O Lord, I pray thee forgive me this wrong. O give me access to those brethren, and do thou bring them back to duty."

The meeting still continued and prospered; his own progress presents about the usual detail of self-abasement, prayer, and occasional enjoyment. He says, "January 29. This morning I am almost sick in body. About the same state of mind that I have had for several days. Yesterday I was so incessantly engaged in visiting and in conversation, that I omitted secret prayer, except once or twice, and then I had only a moment. I know this is a dangerous way of living, besides being a violation of my new year's determination. O, my God, help me to delight in prayer, and to practice it more faithfully."

"February 2. Last evening our conference was very solemn. I do hope God is about to revive his work yet more and more. This morning I have to leave to attend a protracted meeting in Clinton. O, may the Lord carry on his work here while I am gone. I can hardly go and leave the work here, yet duty plainly calls. O Lord, I pray go with me, and help me to preach and pray, in the spirit and with thy power. Grant that great good may be done in Clinton."

February 12. Ten days have passed away since I have taken this paper in my hand. One week of the time I have been absent; the other days I have been so

constantly engaged, that I have had no time for writing, I have too been so worn down and exhausted with the labor of the past month, that I have been disqualified for devotion. Some of these ten days have been pleasant to me. Others less so. My health is now better, and I mean to be more faithful. The work has gone on among us. It is however less interesting now than it has been. I find great comfort in visiting my people. Some are yet enquiring. May the Lord bless and save. O Heavenly Father, grant me thy spirit."

"February 19. This morning my mind is low. I am yet far indeed from having attained to that state of sanctification which I desire. I wish to be really given up and devoted to God my Savior. I long to be fitted to preach with saving effect to my hearers, but I fear my motives in this may not be altogether right. I may want to be a successful preacher for the name of it. To have it said often, that my church is very much prospered, and that I am a very humble, active, efficient minister. O how unworthy are such motives. How must God abhor them. They are virtually a desire that God would give to me the glory which is due only to his eternal, infinite son.—O, my God, I pray that such a sin may not be laid to my charge. I have not deliberately cherished such a spirit. Yet it may have been in my heart. O Lord, if thy all-searching heart and penetrating eye, has seen this sin in me, I pray thee help me to banish it from my soul. O Lord I confess to thee, that on this point I have great reason to fear and tremble. I pray thee, give me faith and perseverance to overcome all my sins and be fitted to serve thee. But I should enquire what motives and feelings *are* necessary that this desire to be a successful preacher, may be accepable to God. 1st. I ought to pray to be made a successful preacher from a sincere desire to honor and serve Christ, and to fulfil his merciful designs.

2d. From a well-grounded, undoubting conviction that all which is revealed in the Bible concerning Christ is true. 3d. From a pure, disinterested, ardent desire to save my perishing fellow-men. That I may realize these considerations as I ought, I will try to make each one of them the subject of reflection and prayer. That I may avoid bad motives on this subject, I will endeavor 1st, To feel as indifferent as I can, toward anything which may be thought or said, either good or bad, about my sermons. 2d. I will try if possible to compose and preach them for God, and not for the people. I will preach to them, not for them. 3d. I will endeavor not to speak of my sermons if I can well avoid it. O Lord help me in all these things to be faithful to my word.—Amen."

"February 27. The two past days have been chiefly spent in pastoral calls. Have preached a lecture each evening. Had some liberty in speaking, but yet have not attained that skill, and readiness, and energy in preaching for which I am resolved to seek. I do earnestly hope the Lord may yet anoint my soul more fully to this great work. This day I shall devote chiefly to the preparation of my sermons for the Sabbath. O Lord, I pray thee to help me to serve thee in it. Amen."

March 1—Sabbath. This has been a good day to me, and I think to our church. In the forenoon, preached the funeral sermon of a little girl, aged about 15 years. She died in peace, and I trust sleeps in Jesus. At noon, baptized four persons—pleasant time at the water.* In the afternoon Elder J. Peck preached on the sufferings of

* This was not the first baptismal season during that revival. Several such entries have been passed because they will summarily be noticed in his letter of March 22. It was his custom to baptize on communion day. He had the privilege of a fine natural baptistry at convenient distance from his meeting-house, and had frequent and happy occasions to repair to it during his residence in that place.

Christ. A most melting and heavenly sermon. After sermon we administered the Lord's supper. Pleasant time. At the close, engaged to raise this year $100 for domestic missions. Pleasant conference in the evening."

Adverting to a season of heaviness, he says, "March 5. This morning, feel somewhat different. God seems not to have cast me off for my neglects. I am resolved to begin all my endeavors anew. I do this morning feel willing and determined to exert myself more than I have ever done for the good of my people. I mean henceforth to look upon this church and society as the field God has given me to cultivate for him. I mean to try to do all for God and not for myself, neither for my people as the great object, but for God, who I hope has called me (though entirely unworthy) into the gospel of his dear son. For him I ought to live and labor. From him are all my hopes, and to him I will endeavor to devote my days and my services. How solemn it is to ask the invisible, omniscient and heart searching Jehovah thus to guide and assist me! O may I be enabled to keep truth and covenant with God. I was reading this morning that nothing should be done 'through vain glory.' O what a necessary caution to me. I was reading too that Christ 'made himself of no reputation.' It was no part of his design to secure what we should call a *high reputation* among men. This with him was never a motive to even a single action. Could I thus feel and act, how much more holy and acceptable to God would my labors be. I desire to imitate my Savior in this beauty of his character.'

'March 7. My mind and body have been for the two past days, in a very languid state. I have done next to nothing. Of course have enjoyed nothing. This afternoon have attended our weekly church conference. My soul did in some small degree take a new start. The

Lord I hope has not wholly left me. To-night I have to meet my Bible class. May the Lord make this one means of good among us."

"March 12. By almost incessant labor and fatigue I have become quite exhausted. I feel a languor and debility which I cannot throw off. I do not wish to attach too much importance to this, or to attribute to it any degree of religious indifference and languor which I ought not to. Yet I am certain it has a very unhappy influence upon my spiritual state. My former religious habits have been very inconstant and unsettled. My mind has never for a very long period of time, been under that *degree* of divine influence which I now desire In consequence there is in my soul an acquired and strong tendency to declensions. Against this, O Lord, help me to watch and pray."

"March 13. This morning my mind has been somewhat encouraged. I do not feel as ardent in prayer and other duties as I have done at other times. But still I am resolved to endeavor to pursue my way and labor for more conformity to God." His "lights and shades" of feeling continue for several days much as we have already recorded. He says again, "March 19. Have this morning been somewhat refreshed in prayer, in reading the scriptures, and in reading some in the Memoir of Boardman. I do desire and intend to imitate his holy and impressive example. Especially his constant prayerfulness, his unreserved devotion to his Savior's will, and dependence on his grace; his ardent constant desires to be useful; his assiduous endeavors to devise means and ways of usefulness; and his tireless perseverance in carrying his designs into execution. O Lord, I pray thee, assist me to walk in the steps of thy dear departed servant. Be pleased to endow my mind and heart with those gifts and graces which made him

so eminently thy friend and willing servant. O, make me disinterestedly devoted to thyself, engaged for my people as he was, and as I should be. But I know that I ought to take no human character for my model. I know I ought to make the requirements of the Bible my rule, and Christ my example. O that I may be enabled to do this more fully than ever I have before."

"March 21. I have just finished reading the memoir of Boardman. I think the perusal has been of very great service to me. Dear precious, departed brother. Though I never saw him, I feel most ardently attached to him from the record of his virtues and labors which I thank God I have now perused. How delightful it will be to meet such men in heaven. It has occurred to me very forcibly, why should not I be as laborious, as intent on devising plans for the spiritual and everlasting good of my people as he was? Why should I not survey the whole range of my church and congregation, make myself familiar with their present state of mind and spiritual necessities, and devise the most wise and efficient means for their eternal salvation? Why should I not regard myself as a missionary sent from God to this people? Why should I not be as constant in prayer for them, as intent on studying means for their good, and as vigilant in all my labors in their behalf, as I should if this was really a heathen town and city, and I had been sent among them as a missionary, to live and labor and die for their salvation? All this is certainly necessary. It is all fairly and fully embraced in my obligations as a preacher and a pastor to this people. I cannot feel justified in aiming at, or attempting anything less than this. But O how far does such a design exceed all my former views. May the Lord help me seriously to consider this matter, and to pray much in reference to it.

I have been somewhat impressed by the thought, that

such a course of faithful labor performed really for God, will qualify me to enjoy the society of Boardman, & Brainerd, & Mills, and Judson in heaven. If I now possess the same spirit, if I do what God requires of me from the same motives, if I act for the same great end, and seek God from the same sanctifying influence on my soul, I shall become qualified to be their associates in heavenly joys and services forever. Blessed hope. But how much more should I be animated by the desire to imbibe the spirit and imitate the holy faithfulness of my Savior, and his sanctified Apostles. This will prepare me to enjoy heaven with *them*. O may I keep this ever in view, and make Christ my example in all things. Evening. Have had a very encouraging meeting this afternoon in our church. I was rejoiced to find that several of our members have been deeply exercised of late, and are praying with considerable assurance, that the holy spirit may not be withdrawn from us, and that other sinners may yet be converted. O may their prayers be heard in heaven, and soon answered among us."

"March 22. Sabbath. I feel this morning not all that peace and joy which I think I did one or two days ago; but I feel something of the same consciousness of acceptance with God through my ever blessed and most merciful Redeemer. This is an uncommonly tedious and stormy morning. I hardly expect to see any person at meeting. Yet I hope and pray that the Lord may be there and make it a pleasant day. Evening. Had not a very pleasant time at meeting to-day. Had scarcely any thing I could call access to God in prayer. I was somewhat low in health, and very hoarse; but there are other reasons which I may and ought to assign for it. The weather was so very inclement in the morning, that I expected few if any would go out to meeting. I felt quite relieved by the circumstance, thinking I should not

have to preach. I was not very well prepared, having bestowed but little time and study on my sermons.—When, therefore, I came to the house and found a goodly number assembled, I was disappointed, and having suffered my mind to get off from the idea of preaching, I found myself quite unprepared for it. I felt some guilty for my desire to omit preaching, before meeting, but more so afterwards; this probably was one reason why I was no more interested myself, or interesting to others. Another reason was this. I had not prayed for that special help from God, as I have done in other Sabbaths when I have enjoyed more of the presence of God in preaching. O may the Lord forgive me for these sins, and assist me never to repeat them. I was wrong, very wrong to feel as I did in desiring to be excused from preaching. It was wrong because 1st, it seems to be in direct transgression of the command which binds me to be "instant in season, and out of season." Had I acted up to the spirit of this command, I should have been as ready and as glad to have preached to half a dozen people to-day, as to preach at any other time. 2d, It was a feeling directly the reverse of what a preacher or a pastor ought to cherish. A preacher ought to be so much engaged in his work that he would long for opportunities to preach and not even wish to avoid one. A pastor ought so to love his flock and so intently to seek their good, that he will rejoice in every occasion he may enjoy of doing even a little, to promote their spiritual interests. 3d, To feel as I did was very wrong, because I am convinced, on reflection, that my reluctance to preach arose more from a fear that I should not appear well before the people with my hoarse and weak voice, and undigested sermons, than from any thought that God would be more honored by having no meeting, than he would by the devotions of a few. I ought to have

been ready and glad to think and pray and write, that I might enkindle a warmer flame of love in the hearts of only two or three persons who love our blessed Lord and Savior. Christ has promised, though he is exalted to heaven, and surrounded by myriads of holy men and angels, to come into the place where only "two or three" assemble in his name. How willing ought I to be then, to labor and pray with all my heart, for the spiritual benefit of only two or three of my flock. O how the kindness and care of the Great Shepherd puts me to the blush. 4th, But this was wrong, because the feeling was so evidently opposed to the providence of God. While I was making up my mind that only five or six would attend, God was collecting nearly a hundred. While I was unfitting my mind for preaching, God was collecting people to hear me, and the very best kind of hearers, persons who were willing to drive through the storm and mud three or four miles to hear the word. He was collecting his own dear people whom he bought with his own blood, and whose comfort here, and fitness for heaven he was desirous to promote by this very Sabbath meeting. I was therefore disqualifying myself for the very work he was preparing to my hand. This was nothing less than acting against God. 5th, How sinful the feeling for one who is in Christ's stead watching for souls, to be glad of a storm so that those precious souls cannot come up to the house of God to hear the word of their salvation. How must the God of salvation regard such a feeling in a minister! But I desire to confess these sins to thee, O Lord, and never to repeat them. I desire to seek for far more eminent qualifications for my office. I intend hereafter to take special pains to preach the precious word on stormy Sabbaths, for the few who attend at such times certainly deserve the special prayers and labors of their preacher & pastor. May I never forget this.

This evening I have felt a little restoration of spirit to my Savior's love. The events of this day have taught me that my piety is yet very low. May the Lord help me to improve. Amen."

"March 23. That which more than any thing else has brought my heart to a confidence in "the record God hath given of his son," is the clear discovery I have had of the need of a mediator (in my own case at least) to reconcile the heart to God. I have no evidence that the Almighty Sovereign of the Universe will hold the least intercourse with me, or any other sinner on the subject of pardon and salvation. If he should condescend to do this, how could I appear before him? with my present ignorance and guiltiness and proneness to sin, I could not appear in his presence and plead my cause before him. Therefore I see and feel that I need a mediator to undertake for me, and bring about reconciliation between my soul and my God."

My dear sister: *Whitesboro'*, March 22, 1835.

God has been pleased once more to favor our church with what we usually call a "revival." I should think that nearly 40 persons have professed to have found hope in the Savior, during the winter. I have had the pleasure of baptizing 27, and four or five others expect to follow them in the same blessed way next Sabbath. We held a protracted meeting in January, which was the means most blessed of God for the conversion of sinners, though the work had commenced before the meeting opened, and has continued since its close. Good Mr. P. P. Brown was with us through the meeting. He was perhaps never more "filled with the spirit," or "enriched in all knowledge and utterance," than in that meeting. The Sabbath after the meeting opened, he seemed really like the "Angel of the Apocalypse, standing in the sun." "In thoughts that breathed, and words that burned," he

proclaimed the everlasting gospel, as it seemed, with the Holy Ghost sent down from heaven. During that day and evening, the anxious seats kept constantly filling up with weeping sinners and penitent backsliders. Some were made to rejoice in the God of their salvation, and with streaming eyes besought their friends to 'turn unto the Lord." Many confessions of sins were made by old professors, and by men awakened to see how they had treated the High and Lofty One. I expect to see but few such Sabbaths. This perhaps is unbelief. But I do rejoice and thank God for what he has done. O praise the Lord with me, and let us exalt his name together." This season of refreshing has been a very great blessing to myself. During the summer, while you were here, and after, I was as desponding almost as Jonah, and had no liberty, and thought I did no good in preaching, either at home or abroad. I had sometimes almost determined to ask a dismission and seek another field of labor. But I feel now entirely contented and willing to continue and toil here as long as it may seem promotive of the Divine glory or the salvation of my fellow creatures.

I was very much rejoiced in the visit we received from Elder Matteson, on his return from his western tour. He preached for me all day, and preached with a most searching effect upon the minds of christians. Please present my kind regards to him when you see him.

I have not much time to write this morning; so I will not quite fill up the sheet. Shall I not hear from you soon? Give my love to all the members of your family, and accept the assurance of continued affection from

Your brother,

A. L. COVELL.

Mrs. D. C. Brown.

"March 31. I have found some satisfaction this

morning in reading in the book of Daniel. I have commenced reading this portion of scripture through. O, that I may discover and copy the excellencies of this great Prophet. His uncommon prayerfulness, simple and entire dependence on God, deserve my imitation. His decision and energy in the execution of this duty; his fearlessness before kings and mighty men; his firm, full and faithful declaration of the word of God to them, show me how I ought to preach and converse. May I be enabled in some degree to imitate this holy man."

Increased enjoyments and continued desires for greater attainments mark several succeeding pages.

"April 6. Yesterday I felt greatly unprepared for the duties of the day. My unpreparedness I am sure was the result in a great measure of a low and languid state of mind during the week. I had however made the determination to go forward in my duty and make the best improvement of the day in my power. Just as I was going to open the meeting in the morning, father Read, an esteemed friend and minister, came in and preached for me both parts of the day. I felt so relieved that I could hardly express my gratitude for the providence.—But it occurred to me afterwards, that my supposed gratitude for the favor God had been pleased to bestow upon me, was more the fruit of selfish gladness than of real love. May the spirit of all grace sanctify my soul and invigorate all my powers to love and serve God as I ought. May I have wisdom to profit by the events of every week, and of every Sabbath, and correct the errors of my heart and life as God reveals them to me."

Whitesboro', May 2, 1835.

My dear sister:—Your last letter was received three days since. I was prepared for the news it brought me, by a line from Elder Matteson, received two or three weeks before yours. It gives me very great joy to learn

that God has in great mercy appeared again to your view, as your Divinely glorious friend and Savior. How great his love towards us. How kind to seek after us—to watch over us in all our ways, and select the hour of our extremity, to show delivering grace, and magnify his perfections in our view. Verily, God is faithful by whom we are called into the fellowship of his son.—Having commenced a good work in us, he leaves it not, till it is carried forward to perfection. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men." Be assured, my gratitude to God for what he has done for you, shall be mingled with yours, and my earnest prayer shall be offered up to the Great Shepherd and Bishop of souls, that his effectual kindness and care may be the safety and solace of your future days.

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We still have the hand of God upon us in repeated sicknesses. Mrs. Covell has not been out all winter.—Most of the time she has been confined to her room.

* * * * *

The state of religious feeling among us is not so encouraging as when I wrote you last, though there have been a few conversions since, and a good degree of union and prayerfulness still continues among our members.

Please remember me affectionately to Elder Matteson, when you see him. His visit here I shall not soon forget. More searching discourses have not been preached to our people at any time since the revival commenced than his were.

Give my love to all your family, and to all friends who ask after me. Let me hear again soon.

Your affectionate brother, A. L. Covell.

Mrs. D. C. Brown.

The journal continued makes mention of these repeated sicknesses in his family, great variations of feel-

ing, but uniformity of desire to be in all things conformed to the will of God. We pass to

"May 22. My dear companion has recently gone to her father's to spend two or three months. I shall be alone most of my time. O my God, may I be assisted to spend this time as I ought. Have just received a letter from brother Dean, who left us a year since on a mission to Burmah. God grant that he may be useful and bring many heathen to Christ. O my God, assist me in preparations for the Sabbath, and in its duties when it arrives."

May 24. On account of ill health, I have not been out to meeting. This has been a great disappointment to our people. Most of them went to other meetings or returned home. The rest held a prayer meeting. It has been a miserable day to me. Feeble and trembling in body, and languid in mind. My thoughts have been wandering, and I have been next to prayerless. O, may the Lord pardon me."

"May 25. To-day have been very weak, and have accomplished but little. Have had, I trust, some small degree of religious peace. Feel resolved with the help of God to be more devoted."

June 2. For the last seven days I have been in very low health. Have had excessive pain in my head, but the Lord has enabled me to pray more frequently, and I hope with more fervor than I have done for some time. I trust he has not left me entirely destitute of his spirit. Though infinitely unworthy, yet he has enabled me to enjoy a little of the comfort of his grace; for this I desire to praise his holy name. The crumbs that fall from the table of his love are much too good for such a wretch as I. I am sensible that I am yet a christian only in the lowest degree. My views of God, of Christ, and expectations of the heavenly world, are very far from being

such living, deep realities to me as I desire they may be. I think I can say from the heart that I do not aspire after anything in this world. If I had performed all my Savior's will concerning me, and was ready to depart and be with Christ, how gladly would I go. But I am constrained to admit, that this results more from dissatisfaction with this world, than from preparation for the next. More from weariness of myself than from love to God. O, how deceitful my heart still is. May the Lord help me to detect it. I feel a strong desire to become a better preacher. To preach more for God and the immediate good of men than I have done. Last week I was as I thought somewhat assisted in writing two sermons.—Brother Russ from Canada was here on the Sabbath, so that I did not preach at all. God has been very kind to me during my sickness. O, may I not forget his benefits."

"June 3. This has been to me a less favorable day than yesterday. My mind has been very low and feeble. I have not been able to write much in my sermon. I have tried to pray, but have derived but very little benefit. O, what a sluggish heart I have. When shall I be quickened to serve God as I ought? O Lord, I do most humbly pray thee, enable me to possess greater energy and to exercise it purely for thy glory."

"June 4. To-day have enjoyed as I trust a little of that peace of conscience which true religion affords.—Have visited a beloved brother in the ministry. A pleasant interview. Have attended meeting this evening.—Preached with some little liberty, and I hope with some good effect. But to my shame and sorrow I record it, that in prayer I was not as I ought to have been. In praying for delinquent professors, made use of language which reflected too severely upon them, and which could not have indicated a right spirit on my own part. O my God, I make the record of this confession to my own

shame, and with prayer for thy forgiveness. O, may I—a sinner so vile, so often off my guard, so seldom right—may I find grace in thy sight. O God, I pray thee give me a broken and a penitent heart for this, and for all my sins.—Amen."

6th. To-day and yesterday have enjoyed I think a degree of my Savior's presence. I have not yet attained that nearness to God which I desire, but I see daily, more of my defects, and by prayer find my soul benefitted and improved."

"June 7—Sabbath. This has been a better Sabbath to me than I have enjoyed before in a long time. I had prayed more through the week for divine assistance in preaching, and I hope I have in some measure enjoyed it. Preached in the morning on the right use of the world. In the afternoon on the "enmity of the world against God." O Lord, I do humbly pray thee to bless the day to the good of some. This evening preached at Oriskany, on the exaltation of Christ. Had the attention of the people, though I had less energy of feeling, than of freedom of thought and expression.

And now, O thou searcher of hearts, as this day is past, and I am about to retire for rest, I do most humbly ask thy pardon for all the sins which may have been in my heart this day. Make me constantly humble and holy, and help me I pray thee to do thy will."

"June 14. This afternoon we have had a good conference. Several of the members were quite engaged. In a part of the meeting I felt almost carried back to our revival a few months since. God be praised for such a meeting. O Lord, I praise and thank thy name that thou hast done this for my brethren and sisters."

"June 18. This week have been more occupied with things abroad, than in any week before in a long time. Tuesday, attended the anniversary of our Foreign Missionary Society, at Augusta. Preached from Prov. iii,

9. 10. Had but a small assembly, though a very comfortable time in preaching. Our meeting was considerably interesting, and I hope has been the means of some good. Yesterday went to Oriskany. Attended a concert of sacred music in the Episcopalian Church, and delivered an address. Not a very interesting season. To-day have visited some, and this evening have been out to New Hartford to preach a lecture. Had a little liberty in preaching. To-night I do not feel that sense of the presence and goodness of God that I wish I did. O, may the Lord graciously assist me to grow in grace daily."

"June 25. Have commenced reading the memoir of Harlan Page. Have been deeply interested in it. How much more holy and active was he than I have ever been. I desire to imitate his bright example. Have felt of late the necessity of being more active among both saints and sinners. O, when shall I become what I desire to be?"

"26. Have found to-day sensible benefit in prayer.—In the morning found my mind led to a passage on which I mean to prepare two sermons. During the forenoon was assisted in writing one of them. This afternoon have visited three families, all professors of religion whom I saw. Since returning have found some comfort in secret prayer. How infinitely gracious and mysteriously condescending is God to hear such a sinner's petitions.

"29. Monday morning. Resolved on rising this morning, to devote this day mainly to self-examination, confession and prayer before God. I have read over my journal. I find that my religious character has been very defective. I feel humbled by the review. I have tried to recollect my past life, and I see all along how perverse my heart has been. In childhood and youth before I was enlightened from above, I was a very great and guilty sinner. I cannot but wonder at the mercy that

induced my gracious God and Savior to seek after me by his holy spirit, and call me to know his will and receive his salvation."

Some pages which immediately follow have been transcribed in the former part of the Memoir. He next says:

"In about six months after my baptism, I commenced preaching; and in three years was ordained pastor of the church where I first began. I was married near the same time, and in less than a year removed to another place. I do not know that by this part of my ministry more than a very few souls were brought to Christ. There was a revival in the church during the time, and thirty or forty were hopefully converted; but the revival commenced while I was absent, and I was constrained to ascribe its progress to other means than my labors. In reviewing this part of my life, I find again very great reason for repentance. It is four years last November since I came to Madison, where I continued three months, and then came to this place. For about one year I felt that I was almost useless in the ministry. Nothing seemed to prosper except that the church were united, and the congregation somewhat enlarged. In the winter (1831) we held a protracted meeting. I had felt, for some time before, the need of being revived, and saw it to be imperiously needed in the church and among the unconverted. In the meeting I was brought to see and deeply feel my need of being pardoned anew. I resolved by the assistance of God to begin my life anew. I found relief in prayer. I enjoyed that sweet serenity and peace of mind which I think nothing but a sense of God's pardoning love can bestow. We enjoyed a precious season. Fifty-nine were added to us that year by baptism, and forty-four by letter. I think I have never entirely lost the influence of that revival in my own heart. I think I can

say I have had a more enlarged view of my obligations and responsibilities as a minister, and have been more ready to meet them. But this is saying, alas, but very little.

A year from that time there was again some interest in the congregation, though only a few conversions. But the year following, God was pleased to appear for us in still greater power and love. The church was universally roused up. Forty-six persons were baptized, some backsliders reclaimed, and a goodly number joined by letter, making seventy or eighty in all. In that revival I was brought to engage with more earnestness in my ministry, and with more decided aims to glorify God than ever I had done before. But during the summer I very much declined in zeal and activity. During the fall I endeavored to reflect and pray more than I had done, but still I felt that my soul was very barren of the fruits of holiness, and that my ministry was unblessed. This led me to determine on far more active and persevering means for my spiritual improvement. At this time, December 1st, I commenced keeping this record of my life. I did it with a sincere desire that God would make it the means of great good to me. I determined that I would make an earnest and continued effort to become really holy and devoted to God. From the perusal of my journal, I see that I have often wavered in my resolution and faltered in my course. I have committed many errors, have failed greatly in my duties, and of keeping the vows I have made. But God has been pleased in infinite mercy, not wholly to withdraw his spirit from me. He has given me, I trust, some access to himself in prayer, and some seasons of sacred enjoyment.

In March last, I trust God was pleased to manifest to my soul, a sweet sense of his pardoning mercy. I did rejoice in him as my Savior. I felt that my trust was in

him, and that in amazing condescension and love he owned me as his child. That joyful consciousness of pardon continued with me for some time. But in a measure I lost it again. For a considerable time past I have enjoyed seasons of prayer, and have been enabled to be far more constant and earnest in all my endeavors than before, yet I have not that *assurance* of acceptance with God which for a time I enjoyed a few months since. That this joy of salvation may be restored to me, I have set apart this, as a day of self-examination and prayer, and I do feel to bless God that he has enabled me so to do. While endeavoring to confess my sins to him, and beg his forgiveness, I have felt some tenderness and penitence of heart before him. He has as I trust once more appeared for me and has made me in some degree to rejoice in his pardoning mercy. I here raise my Ebenezer, and with gratitude say, "Hitherto the Lord hath helped me." To the praise of the glory of his grace wherein I trust he has made me accepted in the Beloved, I here record myself the chief of sinners, saved by the infinite power and grace of my Lord and Savior Jesus Christ."

This interesting and protracted exercise is continued something more than two pages farther; but we pass to

"July 1st. This morning, enjoyed a sweet season in prayer. Felt that God was near and very gracious. Was enabled to rejoice in him as my Savior. O, may I not be deceived. Christ has appeared to me this morning as great and glorious in his character. I have been led by this view of him to adore him as Immanuel—God with us. May he appear yet far more glorious and lovely to my soul. I have long been troubled with doubts concerning Christ. I have desired far greater evidence that Jesus of Nazareth did live and die on the earth as the Bible declares—that he is the Son of God, and is now in

heaven an intercessor for all those who believe in him. I have wanted evidence of this, as clear and as forcible to my mind as I have of the existence of God.* But I have been led to see, that my doubts arose from a bad state of heart, rather than from any want of evidence that the Lord Jesus is the Savior of the world. I have found that prayer does more good than speculation.† As I endeavor to draw near to God in the character of a poor, lost sinner. I feel the need of a Savior, and sometimes rejoice that there is an intercessor with the Father to whom I can commit my cause, and from whom I hope for eternal life. I do in my soul bless God that in Christ there is hope for the chief of sinners. By his grace I am resolved to seek him with my whole heart, and be enabled to devote my life without any reserve to his service."

"July 4. To-day have enjoyed some access to God in prayer. Have finished reading of the memoir of Harlan Page. Think it has been much blessed to me. Have to-day attended and prayed at the celebration of our Na-

* "Let not your heart be troubled, ye believe in God, believe also in me." To those who reflect and reason as rational beings, is there not as much evidence to believe in God the Redeemer, as in God the Creator? As the maker of the body, he hath adapted us to the world in which we are placed; not only the primary necessities, but all our incidental wants are amply provided for. And will He who is also "the father of our spirits" be more thoughtfully kind for the temple than for the spirit which inhabits it? Shall God take care for the body and not for the soul? Preposterous, unrational thought! Could he be considered "a faithful Creator," had he not provided us ample remedy for the diseases of the soul, as for the diseases of the body? Surely not. Then our only solicitude is to ascertain that provision. Is it not manifest "the record God hath given of his Son," shows us the very provision we need? Then seeing we *have* a high Priest who can be touched with a feeling of our infirmities, let us come boldly unto the throne of grace, and find grace to help in time of need."

COMPILER.

† "*Then* shall they know, when they *follow on* to know the Lord. His going is prepared as the morning"—that is, with increasing light. "If any man will do his will, he shall know of the doctrine whether it be true." COMPILER.

tional Independence. Had no access to God in prayer. It was all a form. I am sick of these celebrations. I believe their moral influence is very bad. Hope never to attend another. This afternoon have had a very good covenant meeting. More than a common number were present. More feeling and activity in the church than I expected. God be praised for this. One woman who has for some time cherished a hope, related her experience to-day to be baptized to-morrow. O may God be praised for this, and may many others yet be made willing by his power."

"July 5. Sabbath." The amount of the first part of this entry is, a good day. Liberty in preaching. Baptism at noon. Solemn season at communion. A branch of his church was located in the factory village of Oriskany, three miles west of Whitesborough, and, if I recollect aright, he held a five o'clock lecture there once a month on the Sabbath. Of this day he says, "At five o'clock preached a lecture at Oriskany. A still and solemn meeting. Went home with a brother I had not visited before in a long time. A good visit. Monday, visited thirteen families and a number of young people in the factories. Had a good monthly concert in the evening."

7th. Continued his family visiting and preached in the evening.

8th. Wrote letters and read some. "A languid day in body and mind."

We insert one of the letters:

Whitesboro', July 8, 1835.

My dear sister:—Yours which I have been for some time expecting, I have to-day received, and as I have today a little leisure, I will give you an immediate reply. I do very much rejoice that God has once more set your feet upon the foundation laid in Zion, and put a new

song into your mouth. I have endeavored to pour out my heart in gratitude for what God has done for you, and in supplication for his mercy to remain with you, to keep and bless you ever more. I have before seen a letter from Elder Peck, in which he gave an account of the covenant meeting in Shaftsbury, and of your being present. What an infinite mercy it is, that God does not cast us off when we wander from him, but is ever ready to receive and forgive us when we become truly penitent. I have thought much of this of late, and trust I have in some degree rejoiced in the forgiving love of my heavenly Father. Nothing can so enliven and melt my heart, as the pardoning mercy of God, freely bestowed through the Lord Jesus Christ. * * * *

I am glad to hear you have a Sabbath school. It may be a great blessing. Is Elvira a teacher? Does she yet love the Savior? I think a *great deal* of prayer is requisite to render a S. S. a means of conversion.—Conversation of teachers with their scholars, in the week, and *when alone*, is very important. How often may the mind of a child be tenderly impressed, and their confidence secured, by kind and free conversation and solemn prayer with them, when the recitation of their lesson would affect them very little. I do think the Holy Spirit blesses direct, kind and faithful addresses to the consciences of young and old, as the means of their conversion, *more frequently* than he does any other means employed. Did every christian not only shine as a bright and holy example of piety among men, but really endeavor to pursuade and beseech them in Christ's stead to be reconciled to God, there would more frequently be joy in heaven over sinners that repent. What can be meant by the kingdom of heaven being like the leaven hid in the meal, and by its *constant* fermentation attracting to itself, and identifying with itself, every surround-

ing particle till the whole lump is leavened? Does it not mean that the church should be INCESSANTLY ACTING for the eternal salvation of men? That every member should win souls to Christ? Should be a portion of the leaven to attract the surrounding particles till all become leavened? May YOU, my dear sister, be the means, under God, of opening to your family and to others the saving knowledge of the Lord Jesus.

My health has been miserable for six weeks past. I have had the same weakness at the lungs that I had last year. I am now better. *I know* the climate does not agree with me here, and expect finally to be obliged to leave, though I shall do so with deep regret, as my heart is much attached to this people. But I mean to say, the will of the Lord be done. I shall not leave at present. I have not mentioned it at all except to my relatives. Let us pray for each other.

Your affectionate brother,

A. L. COVELL.

P. S. Cousin Lemuel Covell is ordained Pastor of the church in Athens, below Albany. In the last Magazine, is the following notice: "Mr. Lorenzo O. Covell ordained pastor of the Baptist Church in West Boylston, June 3." Do you know any thing about him?

Journal resumed.

"9th. Attended a concert in a neighboring church. Came home very tired."

10th. A humble fervent supplication. Choice of a text. Prayer for assistance in writing and speaking from it, and a desire for God to accompany it with his blessing. Various and interesting exercises for several successive pages, very similar to many already recorded.

"July 20. Yesterday in the morning Rev. Mr. Hoby, from Birmingham, England, preached an interesting sermon to our congregation. I do hope some good im-

pressions were made on the minds of the people. In the afternoon I preached in the Presbyterian Church in this village. Not a very good time to me. Preached again at 5 o'clock. A good time—solemn meeting. Spent the night with one of the brethren whom I had not seen before in a long time. To-day have visited five families, do not know that much good has been done. Apathy is settling upon the minds of christians generally, apparently there is but very little prayer. Sinners too are getting stupid. Worse than all else, my own heart is much too cold. O Lord, I pray thee, revive thy work, and let it begin with me."

"24. To-day visited a few families where I had not been in a long time. Some part of the time I have spent very pleasantly. Hope some good has been done to one or two christians who had been for some time in the dark. O Lord, I pray thee bring them into the light. Conversed with two unconverted sinners to-day. Both appeared a little tender, but not all decided to ask for mercy *now*. Conversed with one sick woman whose husband is a universalist, and who appeared very unwilling that any one should converse with his wife. Poor man, when he shall meet God in judgment, he may regret his opposition to the truth."

"25. To-day have been in a very low and languid state of feeling. Found some enjoyment in reading in the Bible, and in Bunyan's Holy War."

"Sabbath morning, July 26. Feel weak and faint in body, and have not much energy of mind. O Lord, I humbly pray thee, assist me this day. Enable me to glorify thee in all I do. Bless thy people; make thy word a blessing to them. Quicken us all according to thy word."

"27. To-day have been constantly engaged in making family visits. Conversed with many christians.

Some appeared glad of such an interview. Others were less interested in religion than I want to see them.—Some were in affliction. It was a great privilege to them to have prayer offered in their behalf. This evening we held a christian conference, to find out the spiritual state of our members. A very full attendance. Many seem strong in the Lord and are progressing in the faith.—Others seem to be ready to learn the ways of the Lord. O may they be recovered and kept from the snare of satan. This has been a good meeting."

"29. O how many things there are in this world to becloud the mind, depress the faith, and chill the ardor of God's people; but with me, the worst of all the evils I suffer is, a heart so easily drawn away from my Savior. Yet I do not despair of mercy, nor intend to leave the path of obedience. Though greatly ashamed and condemned for my departures from God, yet I desire to renew my walk with him and by his grace endeavor to be more truly devoted and faithful. This morning have commenced a sermon on inconsiderate and heartless promises to God, from the parable of the two sons, Matt. xxi, 28, 30. Help me, O Lord, to preach to myself and reduce my doctrine to practice. Heavenly Father, I also fear that too many of my christian brethren, whom I love in the truth, have broken many of the solemn promises they have made, to labor in thy vineyard. I desire to say something from thy word, which will be the means of quickening them to a more decided and hearty engagedness in thy service. I pray thee, merciful God, assist me by thy Holy spirit to prepare and deliver this sermon in such a manner as will do good."

"31. This morning feel greatly depressed in body, and languid in mind. Have found some relief in prayer. I thank God for that. Blessed be his holy name that he

will and does hear the cry of such a poor and miserable sinner as I am."

August 1. In meditation upon my present condition, in prayer to God, and in endeavoring to renew my resolutions to love and serve him, I have found some comfort and hope this morning. In reading Pilgrim's Progress was instructed, admonished and encouraged."

2. "Sabbath morning. Uncommonly clear and pleasant. How glorious do all the works of God appear. With what joy and gladness should his saints go up to his courts and worship. O, Lord of Hosts how excellent is thy name in all the earth. Thou hast set thy glory above the heavens. O Lord, I desire to praise and worship thee this day for all thy works of power and love, and for all thy kind providences. Thou art infinitely great and good; and thy tender mercies are over all thy works.—O help me to praise thee with uprightness of heart."

"August 9. Sabbath morning. O God, I thank thee for this day—for health and reason—for thy blessed word—for time to pray—and for all I enjoy. Evening. Have not had a pleasant Sabbath. Felt greatly embarrassed in preaching. Was very much depressed after meeting. At five o'clock attended conference. Only a few present; still we had quite a good season. My heart was a little revived by hearing the brethren pray and exhort; but how far I am from the true enjoyment of God. My soul is under a dark and heavy cloud. I have wandered away from God. I have 'left my guide, and lost my way.' 'O, that I knew where I might find him! I would approach even to his seat. I would order my cause before him. I would fill my mouth with arguments. I try to pray, but do not find relief.'

'10. This morning my soul is still in darkness and trouble. I have not that peace of mind I desire. Leave home on a journey to-day. May God protect me and help me in all places to act like a christian.'

He went north to visit friends and attend Mrs. Covell on her return home.

"September 13. For one month I have been absent from the people of my charge. This is the first Sabbath since my return. It was my desire to return to them in the fulness of the blessing of the gospel of peace. But, alas, I am the same unprofitable servant that ever I have been. I greatly fear that I have been more desirous to be the *means* of awakening sinners, than I have that sinners should be awakened and saved. It seems to me this is impossible, yet I fear this has been the real state of my heart in this matter. O, how vile my selfish heart appears. How infinitely abhorrent and loathsome must it appear to the Holy One. "Self-seeking" is one of my besetting sins. I see it, feel ashamed of it, strive against it; but still it remains within me. O, that I might be delivered from it."

"14. This morning have had some comfort in reading the Bible and in prayer."

"22. To-day have visited the sick and spent my time in domestic concerns."

"25. Am engaged and perplexed in making arrangements for house-keeping."

"November 1. Had to-day a little enjoyment in secret prayer. In the morning had not much liberty in preaching from the words, "thy kingdom come." At noon baptized one willing, humble convert. I bless God that the poor of this world are pressing into the kingdom of God. O, that many may yet come."

"November 12. To-day received a visit from brother Ide, late pastor of the first Baptist church in the city of Albany. He came to bear to me the invitation of the church to visit them, and settle with them as their pastor, should we be mutually satisfied. It is wholly unexpected to me. It has greatly agitated my mind. I try

to pray and deliberate seriously upon it, but gain very little advantage. This evening have attended a lecture. Had some liberty in trying to preach Christ to the few who came in."

"13. My thoughts are constantly occupied with the prospect of changing my pastoral relations. For a long time I have been deliberating and trying to pray upon this subject, without knowing or expecting that any other field of labor would be opened to me. Nor had I any unwillingness to continue to labor here if it appeared to be the will of God that I should. There were serious considerations which made me think it would not be my duty to remain here much longer. One of these considerations is, the health of my dear companion. The climate is evidently unfavorable to her. Repeated and severe attacks of sickness have already done much to waste the strength of her constitution. Not only her physicians, but my own warm friends who are anxious for me to continue here, agree with me in this, and think she would be far more healthy in a climate less humid. This has occasioned very great anxiety to us both, and has often urged us to the mercy-seat to ask counsel of God.

Another reason why I have thought it might be my duty to enter another field of labor, should another be presented is, that more pastoral labor is really needed here, than I am able to perform. Our church and congregation are scattered over a wide territory. They are never all at meeting on the Sabbath. They therefore strongly solicit, and really need frequent lectures and other meetings during the week. For two years past, I have attended meetings often, *every* evening in the week, and seldom less than three or four. This, with attending funerals, and meetings abroad, pastoral visits and my own domestic cares, more than engrosses my whole time,

and requires a greater amount of effort than I am able to make. Besides this, this weekly aggregate of labor leaves me very little time for reading and reflection, nor enough to prepare properly for the Sabbath. Having been engaged in this round of labor for nearly five years, I have thought it might be right for me to leave it to some other person more competent to perform it. I find, too, that my own health is like to fail under my present course of duty. I have already determined to omit much of what I have been accustomed to perform, even if I remain here. These, with some other reasons, have led me for some time past to conclude, that if in the providence of God, another field of labor should be opened for me, it might be my duty to accept it. Yet I can not say that I have been really determined on this. There are reasons on the other hand which greatly incline me to remain where I am.

In the first place I have, so far as I know, the confidence of the church and people. They seem greatly attached to me as their minister, and are unusually kind to me. I have received many favors from them, and would gladly make any exertion in my power to do them good. I have more confidence in going on with my labor here, and better know how to proceed, than I should among strangers. On the whole, I am resolved to leave it all to the determination of divine Providence. I am resolved to be more prayerful, and to become better qualified to do the will of God, whatever it may be."

"18. O Lord, I pray thee behold me in my present condition. In great compassion to me, as the chief of sinners, I pray thee set my soul at liberty from all I hate and fear, and prepare me fully for all that is before me."

"19. Feel more composure of mind this morning.—Have a little more freedom in prayer. God, I hope, and I can almost say I believe, will order my steps aright.—

He has hitherto opened my way before me, by means that I could not have foreseen or devised, and in a manner far more favorable to my happiness than I could have expected. O how great has been his mercy."

"22.—Sabbath. In the morning had more than usual liberty and enjoyment in preaching. Had the attention of the people, and hope some good impressions were made. At noon found one young lady had recently found peace in the Savior. I do feel to praise God at the sight of one more convert, one more immortal being saved from eternal woe. In the afternoon had much less liberty in preaching, yet the assembly was still and solemn, and I hope the opportunity was not entirely lost.—This evening we have had a prayer-meeting and conference. A pleasant and encouraging meeting. Some of the members were unusually engaged in prayer. I do think the members of our church are becoming more prayerful, and that their prayers will avail. I hope the good spirit of God may continue with them."

"23. Have not felt all that peace and calmness to-day as some days before, yet I hope and pray that the Lord will not leave me. Am willing God should decide the case of my going to Albany, just as will be for his own glory."

CHAPTER V.

History still continued mostly by journal.

"Therefore came I unto you without gainsaying, as soon as I was sent for."—*St. Paul.*

"25. This morning the dark cloud which hung over my soul yesterday, is beginning to remove. God seems willing to keep me from plunging into deeper darkness. Blessed be his holy name. To-day I am to leave home for Albany. I leave with much anxiety for my dear wife and little one whom I leave behind, and for the circumstances which are before me. I have many fears and some hopes concerning the future. I try to commit all to God. I think I can say—I desire his will may be done. I have some faith to believe that he will guide my way aright, and that if I do honestly and prayerfully confide in him, he will order my course so that his own cause will be advanced, and my best interests secured.

O God my heavenly Father, I do humbly pray thee to bless my family while I am absent. May thy presence be with them. May no ill befall them. May their wants be all supplied. Help my dear companion to trust in thee, to rejoice in thee, and to wait patiently for thy holy will. O protect my little daughter, and rear her up to serve thee when we are dead. O Lord I pray thee be with me. Assist me in reflection and in prayer.—Help me to watch against all temptation, and to live near to thee. Give me, O give me thy spirit when I preach thy word. May some good be done. Bless thy people here, continue a praying spirit among them. May thy work once more revive here. May souls be converted,

thy church be strengthened and great good be done before this winter shall close.'

'Nov. 23. Albany, Saturday evening. By the good providence of God I arrived here on Thursday evening. Had a very cold, tedious journey, but God has supported me through it. I am now quite rested in body, tho' far from being at rest in mind. How foolish and vain have been both my fears and my hopes. O Lord I pray thee to be with me to deliver me from my sins and to qualify me for thy holy will. I can do nothing without thy presence to-morrow. O that I might enjoy thy love. O that I might rise completely and forever above the fear of men, and all desire for their applause. Gracious Savior, I pray for grace to love thee and serve thee as I ought. O give me thy spirit to morrow. Amen.'

'29. Sabbath. This day to which for two weeks I have been looking forward, has at length arrived and is nearly past. I have been enabled to preach twice. In the morning I was somewhat embarrassed, and did not have so much expansion of mind and freedom of utterance, as I could desire, yet I was not left wholly in the dark. I was enabled to go through with my sermon with a common degree of order and interest. The attention of the audience was continued till the last, and I hope the impression made by the discourse was good. Tho' I did not perceive that it was at all deep or unusual.

This afternoon I had in prayer a little more consciousness of the presence of God, and was permitted to supplicate his throne with more confidence and joy. His presence as I thought shone a little upon my heart. In preaching I had a clearer recollection of my sermon, and much more free and forcible utterance than in the morning. I had not a warm flow of christian feeling, but I had a ready flow of ideas and words. On the whole I am afraid I had too much liberty. Should I continue to preach here, I fear I should not be able to answer the ex-

pectation which this sermon may have raised, but yet I am in the hands of the Lord, and he can do with me just as he sees fit. Perhaps after all I have not made much impression on the minds of the people. They may think so lightly of me, as not to say even a word to me about settling here. If so I shall have no trouble about it. I shall return to my beloved flock in Whitesboro', and strive with all the power I have to do good among them. May the Lord guide my steps just as he would have me go.

Night—Have just returned from lecture this evening—had not much liberty in speaking. Found my preaching to-day had considerable effect on the members of the church. Some of the young converts were much stirred in their minds. I had no hope in the morning that my preaching would make as much impression as I find it has. O, that God would make his word his own power in the salvation of some poor sinner. One woman this evening was said to be deeply affected and left the house in tears. O, that the Holy spirit may follow her, and that she may be brought to Jesus. I am now about to retire, and O, that I may find forgivness at the hand of my God for every thing wrong I have said, or done, or cherished in my heart to-day. My gracious Savior, I fall at thy feet. I confess my unworthiness and vileness in thy sight. I pray through thine infinite mercy to be forgiven and sanctified. O, may thy spirit be with me in the future and strengthen me in my duty."

"Dec. 6. Sabbath. This morning was greatly oppressed with criminal anxiety about meeting the expectation of the people. Felt desolate in my soul, as though the divine spirit had withdrawn, yet I was not left entirely alone. I was enabled to go through my discourse with tolerable accuracy, and to hold the attention of the assembly to the last. In the afternoon I preached a short sermon before communion. Had much more liberty than

in the morning. People more attentive—solemn season at communion. In the evening had still greater freedom —much more effect produced in the assembly. Came home feeling better than in the morning. Find the people are about to give me a call to settle with them."

"7—Monday. Some degree of peace in my early prayer this morning. Have been through the day rather dull and dark in my mind. Am much exercised in my mind about coming to Albany. The way seems opening. I try to pray the Lord to direct, and not send me here without his blessing. I can see that I have gained more favor and done more good, by trying to be prayerful and spiritual, than by everything else. I am therefore resolved to pray more and more."

"Whitesboro', Dec. 13. Since my return from Albany (the 9th inst.) I have found no time to enter any record of the great goodness of God towards my family and myself while I have been absent. God has been very merciful to us all. He has been kind to my dear wife, so that though confined to her house, she has not been taken more ill, nor experienced any untoward circumstance during my absence. My little daughter has been well too, and every thing in my family has prospered. Bless the Lord, O my soul. My own health too has been preserved. God has also granted me the enjoyment of his presence at times, so that I have had some pleasant hours even when alone. He has granted me some degree of assistance in preaching his word in Albany. I have not been wholly forsaken nor left to stand alone. God has been more gracious to me than I expected he would be, but on my own part I have been often remiss in faithfulness. He has given me favor in the eyes of the people in Albany, so that they have without one dissenting voice, invited me to settle with them as their pastor. My intercourse with them has

been not only pleasant, but such as seems to indicate the pleasure of God in my removal among them. I have arrived fully to the conclusion that it is my duty to go. Since my return I have received a dismission from this dear people, and have written to the brethren in Albany my acceptance of their call. After two sabbaths more, I hope to be ready to return to them with my family, and begin my labors there.

My earnest prayer is, that the Lord may cause my removal from this people to be only a necessary preparation for the introduction into this field of labor, of one of his more faithful and devoted servants, and that my entrance into the field opened to me at Albany, may also be a blessing to them. Had more than usual freedom in preaching to-day, both of thought and utterance. In the morning spoke from this passage—"All things shall work together for good, to those that love God, and are the called according to his purpose." In the afternoon preached the funeral sermon of brother C. Balis from 2d Cor. v, 2, 8. A very encouraging prayer meeting this evening. Two persons were deeply impressed and desired prayers."

In the entry of the following Saturday, he complains of not having spent the week with appropriate zeal and devotedness, fears he has had wrong motives in desiring "to preach *good* sermons" for his "last ones," and prays for needful grace.

"Dec. 26. Another week of care, anxiety and distraction has fled. O that it had been a week of devotion and prayer. I am to-night as destitute of any preparation for the duties of the Sabbath, as I was last Saturday night,—and yet it is the last day I shall spend with this dear people in a long time. O that I could speak to them from a full and a holy heart. As it is, I will try to cast myself on the Lord, and do the best I can. O that I may

not be left wholly without the presence of my master."

"27. This has not been a very pleasant and profitable sabbath to me. In the morning preached from Phill. i, 27, "Only let your conversation be as becometh the gospel of Christ; that whether I come and see you or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel." Had but very little freedom either of thought or utterance; yet on a few points, I was enabled to speak with a degree of clearness and force, and some effect was evidently produced on the minds of many.

In the afternoon preached from Heb. xiii, 17; [whole verse is transcribed;] "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy and not with grief." Last part of the verse. Had much greater readiness in speaking, than in the morning. Considerable emotion was manifest in the assembly, and I hope some good impressions were made. But O how solemn the thought, that I must leave this dear assembly for eternity. O may I find pardon with my God for every defect and every fault of my ministry while among them. This evening we have had a very pleasant conference and prayer-meeting. Some of the members were very much engaged. One person was present, who has recently as she thinks, found peace in believing. One young man related his experience to me after meeting, and thinks he shall soon make a public profession of religion. May the Lord preserve him from evil, and make him a humble, bold and useful member of his church. One young lady was under very deep awakening, and I hope may soon find rest in Jesus.

On the whole, things appear quite encouraging in this congregation, and I do hope the Lord may still be with

and bless them. My soul shall never cease to pray for their prosperity.

"Dec. 30. To-day, after a very fatiguing journey, we find ourselves safely arrived in the city of Albany. We are very cordially received by our friends. This evening, at the usual weekly lecture, I addressed the people from Romans i, 11, 12; "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith of both you and me."

"31. To-day have been much engaged in getting our things regulated, doing errands and receiving calls. But little time for reflection or prayer. O, may God make me humble and fit me for all his will concerning me in this place. I find much here that needs to be done."

"Jan. 1, 1836. In this city, New-year's day is devoted to receiving and making calls. In compliance with custom I have spent the day in calling on my people. Have had no time for religious conversation, except in one or two instances. Have been enabled to preserve some small degree of devotional feeling; but I have not taken the time for reflection on the past year, and for deliberation on the prospects of the present, that I desired and still intend to do. O, may the Lord assist me rightly to review the past, and suitably to prepare for the future. We have this evening a covenant meeting preparatory to communion. May I go prepared to act in the fear of that God before whom I must soon stand in judgment. Night. Have just returned from our covenant meeting. A very good degree of christian feeling seems to prevail in the church. May the Lord greatly increase it. My own heart has been, I hope, slightly touched by a heavenly influence."

"2. Saturday. Not much enjoyment to-day, nor much enlargement of mind in preparing to preach. Am in a

backslidden state. May the Lord have mercy on me and revive me."

"3. Sabbath. This morning preached from 1 Cor. ii, 2: "For I determined not to know any thing among you, save Jesus Christ and him crucified." Had some liberty in speaking, though not much enjoyment. Good attention was given to the word, and I hope some good effects may follow. In the afternoon Deacon Wasson in behalf of the church gave to me the right hand of fellowship as a member, and as a pastor of the church. After this, I gave the same token of love to six others who have been received by letter. A solemn season. Proceeded to administer the Lord's supper. Solemn time at communion. In the evening our lecture room was crowded to overflowing. Many had to be seated in the gallery, which joins the lecture room. I addressed the people from Ps. ii, 11: "For thy name's sake, O Lord, pardon mine iniquity; for it is great."

"4. This day (the first Monday in January) has been set apart as a day of humiliation, fasting and prayer for the conversion of the world. Prayer meeting was well attended in the lecture room at 6 o'clock, A. M. Though I was not present, yet I rejoiced to hear from brethren who were, that it was a season of deep and solemn interest. At 9 o'clock, meeting commenced again. Many fervent prayers were offered up. Many confessions were made, and more deep and earnest feeling was expressed, than I have witnessed in any previous meeting of this church. O, may God cause these waters of the sanctuary to break forth and flow on, in a deep broad stream of salvation. It does seem to me that God has a blessing for this people, and that we shall soon receive it. O, may we be prepared to receive and improve it.

Have just returned from our afternoon prayer meeting. It still continues solemn and interesting. God seems to

be near, and ready to bless. He seems to be leading his flock on to new labors and new triumphs.

Evening. Our fast has finally closed. Our meeting this evening has been solemn. Certainly this has been a profitable day. God grant it may be followed by many good results."

"5. One year ago this morning, I made five resolutions for the year to come, but on a review I perceive that none of them have been fully kept. For this I mourn,—for this I ask pardon of God. From reflection on the past, and contemplation on the future, I have, as I hope, in the fear of God, adopted the following resolutions for the year to come.

1st. I will by the help of God observe more faithfully the resolutions of last year.

2d. I will by the help of God so seek for his approbation and presence in *all* I do, that I may *daily* enjoy his presence, and that I may not be left to preach on *any* occasion, without his assistance and blessing. I know this embraces much. I know it is taking higher ground than ever I have before. I know that I shall be liable to come very far short of keeping it as I ought. But yet I know that it is no more than I ought to do, no more than ought to be expected of me. I know I ought to take much higher ground in personal holiness than I have ever yet done. My duty to God, to his church, and to the world, my present and future happiness all demand it. I do mean therefore, to adopt the resolution in good faith, and use my utmost endeavors to live agreeably.—And now, O Lord, my God, though I am the same frail and sinful creature that I have ever been, I pray thee give me resolution and energy, and decision to keep this vow. O grant me thy presence and the joys of thy salvation *every* day.

3d. I am resolved to make more endeavors for the

salvation of individuals than ever I have done. And now, O my God, I pray thee give me strength to perform these duties, and bless me in them for my Savior's sake. Amen."

"6. This evening had rather more than usual liberty in my weekly lecture. Had the attention of the people. Hope some good effects were produced; but my soul is not yet fully girded up to the work as I wish it was. O Lord, I pray thee quicken me. At the close, we voted to hold a protracted meeting. May the Lord prepare us for it, and bless us in it."

"7. This evening we have had a very solemn prayer meeting. I hope God is preparing the way for his work to advance among us."

The diary is continuous, presenting about the usual aspects. The "11" says:

"This has been a lost day. I had been requested to address the Sabbath School Teachers of the city, who observe the day for prayer and conference. I felt unprepared and unwilling. My heart was not right with God in it. I feared men more than him, and desired their applause, more than his glory. I had no liberty in prayer during the day, and in the Sabbath School meeting, was left wholly in the dark, and sat down after making a few remarks, very much humbled in my own view, and in that of others as I supposed. O, may I never do the like again."

"13. In the morning was much discouraged by hearing a brother minister express his determination to do nothing for our intended protracted meeting. His influence will be against us. On more reflection, I am fully resolved to commit the matter wholly to God and persevere in it. May the Lord give us his blessing."

"14. A good meeting to-night in the inquiry room."

"16. This morning have been depressed and dismay-

ed by looking at the discouragements by which my present situation is attended. Some of them appear great. But I trust in God they will not prove insurmountable. They are however new to me, and I feel greatly unprepared to meet them. I look back to my former situation, and reflect on the advantages I then enjoyed—the confidence I felt in many of my brethren—the harmony and love with which we ever engaged together in the work of the Lord—and my soul goes out after them. I long for their society—I long for their co-operation. O, if I had only one or two of my former brethren with me, I should be relieved. I should feel a greater confidence to press on in the way before me.. But I know my confidence ought to be in God. I will therefore try to put my trust in him. "Why art thou cast down, O my soul? hope thou in God: for I shall yet praise him for the help of his countenance." Have just been called out to attend a funeral. Had some liberty in prayer. Feel a little more courage and strength for to-morrow. Have a little confidence to believe that God will afford assistance."

"23. Saturday. This has been a week of some enjoyment, and I hope of some usefulness. On Wednesday evening considerable effect was produced by the preaching on the assembly which filled our lecture room. Two persons rose for prayers at the close. We had a very solemn inquiry meeting on Thursday evening.—Three rose for prayers, two of them have obtained hope."

"24. Found one young man who has obtained hope the week past. Our lecture room was crowded to overflowing. Solemn attention was given to the word to-night, as well as thro' the day. May God be with us."

"26. To-day have some sense of the Divine presence, though I have spent less time in prayer than I ought. Feel as yet but poorly prepared for our meeting to-morrow."

"27. We observe the day as a season of humiliation and prayer. Notwithstanding all my negligence and sinfulness God hath granted me some consolation in pouring out my heart before him.

12 o'clock. Have just returned from meeting. A very solemn season. God has seemed to be with us, to soften our hearts and to hear our prayers. Almost every circumstance among us seems uncommonly favorable to our meeting. May the Lord send us prosperity.

"2 o'clock. Alas, how soon, in a moment even, the Lord can dash the strongest hopes! We have found that the immense pressure of snow on the roof of our church, has pressed it in, so that the whole building was nigh falling to pieces. We cannot now use it for our meeting. We shall have to delay our meeting till we can repair it, and perhaps entirely. This is to me a sore disappointment. O, that God may prepare me for all his holy will.

Evening. A full meeting this evening in our lecture room. I greatly failed in my part, by changing the subject of my discourse. Had only a very little liberty in preaching. My cousin, Lemuel Covell, from Athens, followed me in some very appropriate and solemn remarks. A good impression was finally left on the meeting. O, that God in mercy may appear among us, and direct us in these trying circumstances."

"28. Brother Brown has arrived to-day, from Augusta, to help us in our protracted meeting. I regret that we are in circumstances so unfavorable to it. This evening we had a solemn meeting, but there is an impression abroad that our meeting is not going on, and that we are to have none, so that we cannot do much good."

"30. We have resolved to go on with our meeting. Some interest in it already. One or two conversions—more inquiries."

"February 3. Our meeting is progressing with deep interest.

"9. Our protracted meeting has closed. My dear friend and brother, Mr. Brown, is to preach his last sermon this evening. It is a great trial to me to part with him so soon; but the will of the Lord be done. His labors have been much blessed. Several are rejoicing in hope, and a greater number are in deep anxiety for their soul's salvation. O, may the work of the Lord continue. I am sensible that a very great responsibility rests upon me, in the present state of our congregation. O Lord I pray thee, prepare me to meet it."

"11. This has been a good day. In the morning I felt exceedingly depressed, and feared I was going to have a cold, barren season; but when arrived at meeting, found some liberty in prayer, and had some assistance in preaching on christian baptism. At noon baptized 11 willing converts. In the afternoon had a very good degree of liberty in preaching on the blessedness of pardoned sinners. This evening preached on pressing into the kingdom of God. At the close about a dozen came forward for prayer—some who had never been before.—One man came who had been convinced by the morning sermon, of the propriety of immersion as the only baptism. On the whole, I mean to thank God and take courage. O, that I may feel his love in my heart sweetly constraining me to duty."

"19. Have been absent two days, to accompany my dear companion on a journey to her father's. Have had a very tedious journey, and returned sick from fatigue and excessive cold. While I have been absent the work of the Lord has gone on. Two or three have found peace in believing. Our meetings are still solemn and interesting. We are going to send for a brother to come and preach for us every evening next week. O Lord, I

pray thee grant thy blessing to attend this effort to serve thee. Incline sinners to attend our meeting—thy people to pray; and may thine own good work move steadily and gloriously onward."

"27. This has been a good week with us. Brother Powell has preached every evening. The work of conviction and conversion has been constantly going on.—Several are now rejoicing in hope, who a week since were far from righteousness. To God be all the glory."

"March 2. In the mercy of God, the work of salvation still goes on among us. Several are seeking God, and others are coming out to own their Lord."

"5. God is still with us. Twenty-two now stand as candidates for baptism. Brother Powell is still preaching with us."

A confession, and a prayer for himself and brother Powell close the record of this date.

"9. Brother Powell has left. He has been a blessing to us. O Lord, I now look to thee for help and strength. Amen."

"10. Have found enjoyment to-day in prayer, also in commencing a sermon, and in reading Dr. Cox's address to young ministers. O that I may be enabled to live in continual communion with God."

"11. For more than a year past, I have thought very much of a formal, written, and full dedication of person, interest, life, and all, to the will and glory of God.—Such an act of entire consecration to God appears to me not only proper and reasonable, but really necessary and binding. I know that whatever I am, as an intelligent and immortal being, God has made me. All I possess and enjoy, he has given me. How indebted I am to him for the past and the present—how perfectly dependent for all the future. I can never breathe again without him—never use any power of mind or body without his

assistance—can never again see my friends without his permission—can have no enjoyment in this life, or hope for the next, except what he shall give me. How perfectly dependent. And at the same time how entirely unworthy. I have rendered myself unworthy of the least of all his favors. O, how justly and entirely am I cut off from any *claim* to his kind regard, and from any hope of it, should he enter into judgment with me. And yet he so delighteth in mercy, that he is doing great things for me, and is daily bestowing upon me favors of unspeakable value. My soul he has spared, and I humbly hope has eternally redeemed from destruction.—What amazing mercy God has shown me. He has, too, preserved my life, exempted me from suffering and want, which thousands around me are enduring, and has given me all things richly to enjoy. He has given me friends and relatives, who love and treat me with the greatest terderness. He has given me the confidence of many of his own people, who aid all my endeavors, and supply liberally all my wants. He has given me all I *need*, and almost everything I desire in this world. Though I have many embarrassments to suffer, and difficulties to meet, still I can see that they are all needed to chasten and humble my proud spirit, and I can hardly say I wish them less. He is giving me every means of becoming holy—is increasing my opportunities and means of doing good, and has opened every source of religious enjoyment. O, how much God is doing for me! When I think of this, I see how necessary it is that I should dedicate my all to God. And how small an offering it is. Myself am *nothing* in comparison with his great mercies; and besides I am all sin and vileness in his sight. By astonishing grace and power, he must cleanse and sanctify, before he can accept me, and even were I holy, I am his own. I have nothing, nothing to give. O my God, thou art all and in all. I have nothing but the affections

of my heart and the purposes of my will to offer thee.— O my God, I seek it as an infinite favor to be accepted of thee.

There are some passages of scripture, which seem to me to render it proper in itself, and acceptable to God, to make a formal and personal dedication of all to him. "Incline your ear, and come unto me; hear and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Here God promises on his part, to enter into a solemn and perpetual covenant with those who come to him through the Lord Jesus Christ. It seems to me therefore to be right in itself, and pleasing in the sight of God, for any who do incline their ear and come to him, to make the most solemn and entire devotion of themselves to God, and to enter into a covenant with him, engaging, by his grace and by his strength, to live in all things agreeably to his holy will, humbly and penitently craving his forgivness, through Jesus Christ, of all that may be sinful or imperfect in the act of consecration. Influenced by these considerations, I do sincerely desire to consecrate myself and my all to God. I have however many fears in so doing. I know I am still very sinful, my heart is far from being wholly right. I know that even this solemn transaction must be imperfect and stained with sinfulness. I have no hope of being approved and blessed in it, only through Jesus Christ my Lord and Savior. O God, I feel that I have no strength of my own. I pray thee guide me and keep me, that I may not offend and grieve thee. I do not take upon my soul a vow of entire consecration to God, because I think I have made great attainments in holiness, nor because I think I have progressed so far in the divine life, as many eminent saints who have taken this measure, and have been greatly blessed in it. O no, I am sensible that I am the least

prepared of any who have entered upon this holy ground. I have most to fear from myself, and most to seek from God, of any who have thus adventured. O that I may have grace given me to live hereafter *entirely* for God.

But I am through with detailing in part my reflections on this most solemn duty. Imperfect as I know all this must be, darkened and sinful as I still am, I will endeavor by the assistance of divine grace, which I here most humbly crave, to make the following confession, acknowledgement, and consecration, in the honesty of my heart and in the fear of God; and will endeavor to live agreeably to it hereafter. And O my God I pray thee forgive whatever thou shalt see that is wrong in this transaction.

CONFESSION.

O God, the Father, Son and Holy Ghost, Creator and Upholder of all things, Supreme Ruler, and final Judge of men, I pray thee, give ear to this confession of my sins. 1st. I acknowledge with shame to thee, O Lord, that in my childhood, I was exceedingly perverse and wicked. It pleased thee to take my praying father to thyself, before my remembrance; yet in infancy I was the subject of his prayers, and in his death he offered to thee his supplications in my behalf. When he was gone it pleased thee to spare to me my praying godly mother, who watched over me, checked and restrained my waywardness, and incessantly besought thy mercy in my behalf. Thou gavest me other friends who did not fail to instruct me and pray for me; but in spite of all these thy great mercies to me, I was a very wicked child, and it was owing to thy preventing grace, that I was not hurried into open and outbreaking wickedness, and that I did not finish my career in disgrace and ruin, as many others have done. My wicked soul would have gone to any length in sin, had not thy grace restrained. I do bless and praise thy hand that held me back from de-

struction. I was far advanced in sin, and in a stubborn unyielding temper, before I was ten years of age. O Lord, I pray thee that the wickedness of that part of my life, to which I now look back with regret and sorrow, may not be remembered against me. O may it be for Jesus' sake forgiven.

2. When ten years old, thou, O Lord, didst by the second marriage of my mother, give me another father, and I was in thy providence removed far away from all my former sinful associates and temptations. By that removal I was placed in circumstances, which saved me from all the vices and dangers to which I had been exposed. I was placed in a situation to become industrious, moral, and even pious, had I yielded to the kind"—

Here closes the record of this date. Probably he was suddenly interrupted and hindered from proceeding at the time, and from the press of labor and consequent exhaustion, he might never have found opportunity to fill out the original design; or, as the article is written on pages not connected with the diary, it might have been afterward completed, the papers misplaced, and thus have failed of coming into the compiler's hand. It is worthy of note, however, that a former review, transcribed in the earlier part of this journal, commences sufficiently near where this breaks off, to show his own view of his entire course. Ever severe toward himself, ever lenient to all others.

"*Albany*, Monday morning, March 14, 1836.

My dear Sarah:—I sit down once more to give you a few lines, that you may know how I am getting along here, and with the hope that you will take the hint from it, to write more frequently, as this is my *fourth*, though I have received only *two* from you. Except a slight cold, I have been quite well since my last. I have however been incessantly engaged in visiting and in meetings, and begin to feel somewhat the effects of it. Our

revival still continues. Yesterday was a very interesting day to us. I regret very much that you could not have been with us. We went into our house for the first time. It looks a great deal better than ever before, and it is much easier speaking in it. Our assembly was larger in the morning than any time since we came here. I preached from Ps. xxvii, 4. A kind of re-dedication sermon. At 2 o'clock we had baptism. And such a throng of people I have never seen at such a time before. Every nook and corner of the galleries were filled with people, and every seat below, besides as many as could stand around the baptistry. All were still and attentive.—Nine men and sixteen women (25 in all) were baptized. They were on some accounts an interesting group. All ages were found among them, from 15 years up to 70.—They were from *seven* different nations—English, Scotch, Welch, Irish, French, Dutch and American. Three of them had been Presbyterians, two or three Episcopalians, two Methodists, five or six had been Universalists, and one, the most interesting conversion among them, had been a Roman Catholic. He is a Frenchman, well educated, and intended originally for a Catholic Priest. He became disgusted with Roman Catholics and with religion itself—left Canada and came into the States. He has resided in this city several years, is a draper and and tailor, and has a family, but has been very *profane*, and a scoffer at Christ and christians. Yesterday week, he was awakened by a sermon which I preached from these words: "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" He obtained hope on Wednesday, related his experience on Friday, and was baptized on Sunday. This was a little like apostolic times. He has been so happy he could hardly contain himself.

You will be perhaps surprised to hear that A. was

immersed in the "Tub" she has made so much derision of. She is as strong in favor of the Baptists now as she used to be against them. After baptism we had communion. Twenty-eight received the right hand of fellowship. This makes forty-eight received since the first of January. Fourteen by letter. The work I hope will not stop yet. Three persons came forward for prayer last evening who had never done so before. Others are known to be much awakened. I should think there are as many as ten or twelve who have already obtained hopes, and will soon join the church, making about 50 who have turned to God in this revival. All the most interesting part of it has been since you left. I hope it will continue till you return. Do not cease to pray for us. I have been trying of late to be more prayerful, and to have more religion in *daily*, *constant* exercise. I do not succeed very well, and yet I can truly say that *sometimes*, I find prayer and reading the Scriptures to be very profitable. But O how far I am still from a true and *saving* conformity to God.

Remember me, dearest one, and receive the best affections of my heart. A. L. COVELL.

Mrs. S. J. W. Covell.

Returning to the journal, we commence with the same date.

"14. This day begins the twelfth year of my ministry. O, how much of the past eleven years has been spent in vain. God being my helper, I mean to be more faithful hereafter. For the past two years I have tried to be more devoted to God than ever before, and God has evidently blessed my ministry more than in all the nine years preceding. Of late my desires and my determinations to be still more active have been much increased, and I have never known as many sinners awakened as of late. O my God, help me to maintain my consecration to thee, and serve thee faithfully till I die."

Extract from a letter to his sister Wolcott:

"*Albany*, March 24, 1836.

Dear sister:—Your letter has carried me back to former days. So fresh in my memory are the scenes and events of those months I spent with you when only 15 years of age, that it seems but a year or two since. Can it be possible that 17 years have since fled? Can it be that your first born, then a playful infant, is now almost a man? Yet so it is. Days, months, years have passed swiftly on, and have borne us far on our way to eternity! how soon will our race be run! how soon shall we all review the *whole* of a short life, either on a dying bed, or amidst the opening scenes of another state! How pleasing to reflect, my dear sister, that no change or event in life, effaces in any measure, the warm affection which has formed so much of the happiness of our life. The Sabbath after I wrote you last was an interesting day to us. In the afternoon twenty-five persons were baptized. On some accounts, they were the most interesting company of believers I have ever led into the baptismal waters. The eldest was a man about 70; the youngest were two young ladies aged about 15. Among them were the descendants of seven different nations.—It was to me a striking coincidence with the great commission under which I was acting. "Go teach all nations, baptizing them," &c. They had previously been of different religious opinions; but all now seemed of one heart and one mind."

"27—Sabbath. This has been a miserable day to me. Had no liberty either of thought or expression while preaching; perhaps a little good has been done; one brother was greatly comforted in the morning; and one man with his family who has been unsettled about attending meeting anywhere, has resolved to attend regularly with us."

"April 1. This week I have visited 31 families. Have not taken so much time for reflection and prayer as I ought, or for the preparation of the Sabbath; but God I hope has not wholly left me."

Extracts from a letter to Mrs. Covell of the same date:

"Our revival may be said to have nearly subsided. I fear it is greatly owing to me. I have visited and preached and prayed, as much, and oftener more than I ought; but O how little of Christ is in it. I am trying to improve, but I make but little progress. Yet I do not wholly despair. Though frequently "cast down," I do hope I am not utterly "forsaken." Do pray for me; I try to pray for you. I hope you make every thing bend to the great work of salvation in your soul. I fear I have prayed more for your health, than for your sanctification. But I have not been indifferent to either. I see every day how important it is, above everything else, that both of us should be really, decidedly, and eminently holy, in order to do any good here. Nothing short of wisdom and grace from on high will inspire us with that firmness and courage which are indispensable to sustain us in our present position. God will give us all needful grace if we truly ask him.

Mrs. M. sends love to you—thinks you have marvellous tact in letter-writing—feels very diffident in writing to you. So you are both vastly modest, and I suppose feel "unworthy" to write to each other.

Tell our folks not to load a boat with provisions to send on here, because we are going to have them board with us, and not we with them.* Tell them to sell every thing they can, and not feel at all dependent on us, for we owe them more than we can ever pay; besides claiming the privilege this once to show them that we are not ungrateful. I think if we are not sick, we shall

*Alluding to an expected visit of Mrs. Covell's parents and sister.

have a pleasant summer. Let us pray that God will grant us all health and domestic happiness. This will perhaps be the only season we shall *all* be permitted to spend together. I hope it may be the means of making us more useful and better prepared for heaven. Give my love to our little Elmira, and tell her she must be a good girl and mind mother, and then father will love her, and give her "someping."

Accept once more my sincere and warm affection,

A. L. COVELL."

"April 3. Sabbath. In the morning had some liberty in preaching. The attention of the people—and hope the service was not in vain. I have long observed that I am blessed in the labors of the Sabbath, very much in proportion to my devotion to God through the week. When I pray most I preach best; I have the best state of feeling in my own soul; people give the best attention; and the word takes the deepest effect. I am therefore resolved to pray more for God's special presence in preaching his word.

In the afternoon baptized six happy believers. A very pleasant and solemn season. Administered the Lord's supper to nearly all our members." [If I have been rightly informed, there were over three hundred.] "This too was solemn and impressive. An interesting meeting in the evening. I bless thee, O my God, for this day, prepare me, I pray thee, to make a right improvement of all thy mercies."

"*Albany*, April 10, 1836.

My dear Sarah:—Your last, most welcome letter was received yesterday at intermission. It was a great relief to me, as I had been waiting so long for it that I really thought it certain you was sick. I bless God that you are not clear down, and hope he may give you health.

* * * * * *

Yesterday was on some accounts a very favorable Sabbath to us. In the morning we had a very hard rain just at the time of going to church. Still we had a pretty good attendance. I preached from the words: "God is angry with the wicked every day." Had nearly common liberty in utterance. In the afternoon it was quite clear, and our house was well filled. My text was, Ps. ii, 12. Had much greater freedom in speaking than ever before in this church. The assembly was very still and solemn. Whether any good was done or not, I do not know. In the evening our lecture room was crowded full. Indeed it has been so of late, that we have frequently to put those extra seats along in the aisles. I lectured, rather talked, upon the parable of the barren fig-tree, and tried to throw it right into the face of every one as hard as possible. All was very still. When I closed, three of the members prayed. Two young ladies were on the anxious seat. One man whose wife was baptized the Sabbath before, was much affected.

I have run on with this sketch of yesterday, supposing you would like to hear the minutia of things, when I have nothing else to write. But I have been making many reflections for myself upon the day. I have for several Sabbaths before been shut up, and in great darkness in preaching the word. It has distressed me exceedingly. I have prayed, and meditated more than ever before, to find the cause. I have been able to trace it to nothing but my own selfish desire of being esteemed; of gathering a congregation; and of having the name of building up a *great church*. I have thought often I would willingly suffer anything to be freed from this "accursed self-seeking." I thought if God would only enable me to preach his word with clearness and force, it would be all I would ask. In a *very small* degree my desires were granted. But alas! instead of its having

done *me* any good (however it may others,) it has only opened to me the other side of my heart, equally selfish and odious as that I had before seen. I was forced to hear a good many commendations of my sermon. The effect upon my selfish heart I saw at once was very bad. I could not help feeling gratified that a favorable impression had been made, and that many of the strangers who were in, would come again. In a word, I fear that I felt more glad to increase my own reputation, than to glorify Christ; more anxious to secure hearers, than to save souls. And I fear too that almost the only effect produced upon the church was, to make them think, "well this is what we want—this will fill our house," &c.—You know all this would be natural, especially here. Indeed the same thing was said to my very face! People here you know are too much too prone to fondle, and flatter and puff their ministers. On the whole, I am almost as *sick* of preaching freely, and feeling entirely at liberty, as I am *afraid*, when all in the dark. I believe the heart *is* deceitful above all things and desperately wicked. It takes the Lord nearly all the time with us, to afflict, disappoint and humble us enough to prepare us to do a little good once in a while. O, my dear, pray for me, that I may become more holy. When could the world ever be converted, if all ministers were like me? I hope you my dear are progressing in holiness. I am sorry you have such depression of spirits as you speak of. You apprehend, I am sure, more evil than you need to. I have no doubt you will succeed in your place here, much better than you anticipate. Be assured you have my daily prayers.

Receive once more my whole heart,

A. L. COVELL.

Mrs. S. J. W. Covell."

"April 15. Have, I think, some access to God in prayer. Find it good to draw near unto him. I do think he has done much for me, since I began to seek his grace to sanctify and bless me in a more eminent degree. O Lord, I pray thee continue to me thy Holy Spirit, until all my sins shall be put off, and till I shall serve and glorify thee with a perfect heart and a willing mind."

Albany, April 19, 1836.

My dear niece:—Your letter was received this evening, and has afforded me great pleasure. I had long, very long, been anxious, and very anxious, to hear from you all. Assure your mother that she has been much on my mind for two or three weeks past. I could not tell why it was, but I have often been impressed in mind to pray for her, not knowing any thing of her situation. I have prayed that our intercourse and correspondence might be opened again, and have many times been on the point of writing her. Your letter has been to me as a voice from heaven. I see the hand of God in it, and bless him for it. Assure your mother that I do most tenderly sympathize with her in her affliction,* and will not cease to pray daily for her speedy restoration to health. Make my best regards as acceptable as possible, to your little brother, who I suppose now absorbs all hearts, and fixes all eyes among you. I hope he may prove a great blessing to you all, and to the world.

Dr. Kendrick has made me a call to-day on his way to New-York. He left his family well except Mrs. K., whose health has been poor for some time past. There has been a great revival of religion in Hamilton this winter, and your cousin Cordelia, has embraced the Savior and joined the church. Your aunt Julia wrote me last week. They are all well except your grandma, who had been confined two weeks to her room, by a

*Part of which was a rheumatic affection in the right hand.

very severe cold. Her throat had been much swollen, and her head much affected. I fear she will not endure many such hard winters. There had been a very interesting revival of religion in Charlotte too, and your uncle Stukely, your cousin Clarissa, with a nephew of your uncle S., who lives with him, were all subjects of the revival. About 30 had been added to the Baptist church, 20 to the Methodists, and some to the Congregationalists.

In my church in this city, there has been a very happy state of things since I came among them, which was the first of January. Since that time about 60 members have been received, 42 by baptism the rest by letter.—Seven or eight others will be baptized at our next communion. Others are inquiring what they must do to be saved. We hope many more are yet to be brought to Christ and saved. We have a very pleasant situation here, a kind church, and a good congregation.

I hope this will be received as a family letter, bearing my best love to you all.

Your affectionate uncle,

ALANSON L. COVELL.

C. C. Brown.

"April 21. My time this week has thus far been occupied less profitably than during the early part of last week. I have not been well in body, and have been low and languid in mind. Yet I have had some seasons of enjoyment in prayer."

"23. On the whole, this has not been a very unpleasant or unprofitable week to me, though it has not been a week of so much interest and usefulness as I could desire. My health has been low, and my mind less active than I could wish; still I trust some degree of light has shone upon my pathway from above."

"24—Sabbath. A pleasant and I hope profitable day. Had some liberty, and the solemn attention of the audience, while preaching from the words, "He went about doing good." In the afternoon brother Hinton preached on christian hope; brother Galusha in the evening, from the words, "Rejoice evermore.""

"30—Saturday. Another week, and another month have fled. O that I were advancing in holiness as fast as in life."

A letter to his sister of the same date will show, that he was not only resolved to elevate his own standard of personal piety, but solicitous also that his relatives should "*grow*" in grace."

"My dear sister:—I want, in this sheet, to write you a line or two on a subject which has long and deeply engaged my thoughts. It is the great duty of so walking with God as to obtain "this testimony" that we *please God.* I have been made deeply to deplore my exceedingly low and defective attainments in the christian life. When I look into my heart for true holiness, I can not find anything save a faint resemblance of it; and even this I sometimes fear is deceptive. When I look at the requirements of the Bible, I can not find even one, which I have obeyed as I ought. If I contemplate the character of our blessed Lord, of his holy apostles, or any of the saints of the Bible, I can find but very little resemblance between myself and them. I ask myself, why is it so? Surely these examples were given to be imitated; and God's injunction to be holy was given to be obeyed.—These thoughts have greatly occupied me for one or two years past. I know indeed that obedience to God is not the ground of my justification, or hope. I know that for this the blood and righteousness of Jesus Christ alone can avail. And I am equally certain, that faith in Christ, if it be according to the scriptures, must work by love,

and *purify* my heart. I have long been praying in my way, that God would make me a new creature in my religious character, that he would make me holy and like himself. Sometimes I have great pleasure in thus calling on God, and have thought my heart was softened, and touched by his hallowing grace. Still it is only a *little*, a *very* little of divine things that I have seen or felt. I can only say that light has *dawned* upon my mind, and that I have a strong aspiration, for more clear and perfect views. Do you not think, sister, that we have had too low a standard of christian character? Have we not aimed at attaining only a very little, of real vital experience, just enough to be barely saved at last? I am sure this has been too much the case with me. I do desire to break away from it. To throw off entirely and forever, all former habits of languor in affection, and negligence in duty. My struggles I hope have not been entirely in vain. God has, I think, sometimes quickened and revived my heart to love and serve him. I am not without hope, but I am without that degree of holiness which I desire, and which I know I ought to possess.—Thus I have given you a glance at my heart in this matter. I hope you will write me soon on this subject, and without reserve.

Your ever affectionate brother,

A. L. COVELL.

Mrs. S. C. Wolcott.

"May 1—Sabbath. In the morning had some liberty in preaching the word. People listened with fixed attention. Our congregation is increasing every Sabbath.—Solemn season at baptism, at the table of the Lord, and at our evening prayer-meeting. May the Lord make this interesting day, the means of awakening some poor sinner."

"8—Sabbath. Have been absent the whole week, and

only arrived this morning from a very fatiguing journey. In the morning, brother Hutchinson from Newton preached for me; in the afternoon, brother Walker, and in the evening, brother Dean. It has been a very great relief to have these brethren occupy the pulpit."

"15—Sabbath. Another week has fled. I have been moving my family, and we have all been in great confusion, and have been very much fatigued. On Wednesday went to New-York to attend the Anniversaries. Took a violent cold on my way—became so hoarse as to be unable to speak above a whisper. Since my return, I have been taking medicine, and to-day am not able to go out. Brother Burrows from New-York preaches for me. O, how different my situation from what I expected."

"22—Sabbath. Have been so far recovered from my hoarseness as to preach twice to-day. Blessed be God that he has not turned away my prayer for relief. He has in great mercy restored me almost to my usual health, and has granted me as I trust, some degree of holy consolation and hope. I feel somewhat renewed and refreshed in mind, but am still far from enjoying that perfect love that casteth out fear. This I desire to attain, and mean by the grace of God to seek after."

"28—Saturday. Six days more have passed away.—My health has been poor. Two or three days have been very damp and rainy, so that I could not be out. An unusual amount of domestic care has been upon my mind and hands, so that I have not accomplished much for the cause of my Master, or for the improvement of my own soul. At the close of the meeting on Sabbath last, I felt very happy, and even thought I had begun to realize some degree of the blessing I had been seeking—acceptance with God, through faith in the Lord Jesus Christ. But I did not improve the gracious influence as I ought. I suffered the pleasing impression to die away,

and my mind to become filled with anxieties for this life. In consequence I have been in a low and languid frame of mind this whole week. I have seen and deplored my error. May the Lord forgive me this, which I do feel to be a great sin. The week however has not been entirely without profit. I have derived some benefit from the study of the scriptures and from other reading—have had a few pleasant seasons in prayer—and some meditations have been profitable. In particular I have been led to see the necessity of placing distinctly before me the various objects for which I live and labor, and of fixing definitely on the means I am to employ to accomplish the objects I have in view. I believe if this is done properly, it will be a great means of rendering my life a blessing to myself and others. These great ends for which I desire help from God. And 1st. To become really justified and accepted with God by faith in the Lord Jesus Christ, so that I shall be really prepared for my duties here, and for eternal glory hereafter. 2. To perform the duties of a husband and father in the fear of God, and for the best interests of my dear wife and child. 3. To acquire the character and perform the duty of a *faithful minister*.

30. Monday. A cold, dark, rainy morning. Low in health and languid in mind. Have not found much enjoyment in devotion, yet am not wholly in the dark. I hope the Lord may bless me with restored health, and a more sanctified spirit." The succeeding weeks, very similar to those we have just noticed.

"June 16. Have just returned from the anniversary of our association. A tolerably pleasant meeting. God has kindly kept my family while I have been absent. May his mercies make me more faithful in my work."

"26. Sabbath. Had great freedom in preaching from Heb. xii, 14: "Without holiness no man shall see the

Lord." Solemn attention was given to the word, and I hope good was done. In the evening read a chapter and made some remarks upon it. The remainder of the interview was spent in prayer."

"30. Have just returned from New-York. Went and returned in the steamboat Commerce, Capt. Hitchcock, whom I baptized a short time since, and who has shown me great kindness. Had considerable religious conversation on the way, and preached one sermon; but have not had all the enjoyment of mind I could desire. God has kept our home in safety while we have been absent. Blessed be his name."

Several succeeding dates present aspects similar to many we have already transcribed; such as entreating divine blessings on his labors: solemnity on the house of God; baptizing; communion; engagedness of the members in prayer meetings; gratitude for having been moved upon to make more decided and energetic efforts for his own spiritual improvement; believes God has blessed him in so doing, and imparted "some new degrees of light and strength;" but complains that his "sinful habits, so far from being changed, are scarcely weakened;" supplicates forgiveness.

"July 8. Have been all day engaged in writing a sermon—am excessively fatigued this evening—have had I hope, a little aid from on high in my labor to-day."

"9. Last night had a most violent attack of fever, with pain in my side and head. This morning feel unable to study, and shall of course be unprepared, and probably unable to preach to-morrow. Am exceedingly weak and languid, both in mind and body."

"10. Sabbath. Do not go out to-day at all. My pulpit is to be supplied by others. I am still weak in spirit, in body, in faith, and in prayer. O Lord, I pray thee quicken my soul, which cleaves to the dust."

"11. This morning my heart has been a little touched in reading the Memoir of J. B. Taylor, but still my soul is languid."

I hope it will not be inferred from the frequent mention of biographical reading, that this was the kind he mostly perused. For a man of his years and means, he had a very extensive and well assorted library. In his own personal expenses he used strict economy, though he was ever appareled in a manner becoming the dignity of his office. But in taking religious periodicals, and purchasing books, he indulged himself to the extent of his ability.

"17. Sabbath. This morning preached for Dr. Welch.* Had not much liberty. Having never preached in his congregation before, felt somewhat embarrassed. Did probably no good. This afternoon had more freedom in my own pulpit; still it was rather a dull, heavy meeting. I fear but little good has been done today. O Lord, I pray thee quicken me and help me by thy Holy Spirit, to love thee more and serve thee better."

We pass several entries of usual interest to make room for the entire record of the

"29. Visited a sick woman to-day, (Mrs. Scott,) who is low with consumption. When I first saw her, a few days since, she was in deep concern about her eternal state. She had once made a profession of religion, but had lost the enjoyment of it, and had lived in the neglect of her christian duties. She seemed very much in the dark, and was unable to pray. I conversed with her, and prayed for her. The Lord has finally appeared for her relief. She is now calm, happy, resigned to death, and even desirous to go. She seems delighted when I go in to see her, and finds great enjoyment in prayer. She is now deeply anxious for the conversion of her parents, brothers and sisters, none of whom are pious. She de-

*Pastor of the 2d Baptist church in Albany.

sired me to-day, to pray that she might have her senses, and be composed when she comes to die, so that she might converse with them all. May the Lord grant her request.

Seeing Mrs. S. in this condition, has led me into various reflections. She is not of my congregation, but I thought I ought to regard her as belonging to Christ, and as a weary pilgrim, just going to enter into his more immediate presence, I ought to assist her to enter with joy. Perhaps I cannot now perform a more acceptable service for the Lord Jesus, than to help this dying saint through her last struggle, and this has led me to think on the responsibility of directing the devotions and hopes of dying saints. Can I, and do I impart such knowledge, raise such hopes, and excite such a spirit as will be proper for them to possess at the moment they pass the veil of death, and enter the presence of God? O, how can I tell them how to feel, how to hope and pray, and rejoice in such an hour! Blessed be God that himself is with them, he can, and will mould their hearts aright. O Lord I pray thee, give Mrs. S. who I humbly trust is an heir of thy kingdom, a peaceful and happy death, and make her conversation and departure, the means of converting her relatives.

It was forcibly impressed on my mind to-day, that I too should die with consumption, and in circumstances perhaps similar to those of Mrs. S. I shall then need the same attentions. O, may I have the prayers of the Lord's people in that day, and above all may I have the presence of the blessed Savior. O, how much I need a preparation for death."

"30. Saturday. Have made but a very poor preparation for to-morrow. O how much I need the presence of God. How little of it do I have. I pray, and pray, and pray, and I get so dissatisfied with my prayers that I sit

down discouraged. Then again the Lord gives me a little enlargement and some comfort, and I think I will *always* pray and never faint. I see that I am a poor thing at best. Why is God mindful of me? why am I in his church? and will he yet give me a place in heaven?"

"August 5. Have just returned from Saratoga Springs —have visited my aged uncle there, who is very low with consumption—parted with him probably for the last time. He seems to be prepared to die. He has been many years a professor of religion. O Lord I pray thee, prepare him for a happy death, and make it a blessing to his family."

"7. Sabbath. This afternoon have baptized a young lady for whom I have often prayed, and whom I have long desired to see walking in the path of duty. She was first awakened by a visit made by brother Powell and myself in her father's family. May the Lord enable her to be faithful until death."

"26. Have been absent about thee weeks—part of the time have been sick and unable to go out. Had thought very much of this visit as a means of doing good among my relations—but I have failed,—my health and my soul are languid. O my God quicken me according to thy word.

Have been much affected by two deaths which have occurred during my absence. One is that of Mrs. Scott, a methodist member, whom I have so often visited in her sickness, and who died in the triumphs of faith. The other, is that of my valued and esteemed friend and brother C. L. Pease, who in the midst of life and usefulness, has been called away. He was a young man of great religious activity, a warm and liberal friend of every thing good. He was a superintendent in one of our sabbath schools, a superintendent of the tract distri-

bution in one of our city districts, in the midst of business, only 30 years of age, and has left an affectionate and pious wife and four young children. May God sanctify this affliction to their good. How uncertain is life? I little thought my brother Pease would be called so suddenly away! But the Lord has done right. This brother was my warm friend, and I have thought much of his society and co-operation in every good work. Yet I must give him up and look to God for help in carrying on his blessed cause. O Lord I pray thee help *me* to prepare for a dying hour."

Several entries speak of renewed activity and increasing enjoyments.

"Sept. 4. In the morning preached to a large and attentive audience, on the death of brother Pease, from the words, "Take heed lest he also spare not thee." May the Lord follow it by his holy spirit."

"11. Sabbath. This morning preached on the power of the gospel to overcome the fear of death. In the close alluded to the death of Mrs. Scott. Afternoon. Have been preaching on the sin of not believing on the Lord Jesus Christ. John xvi, 8, 11. O that this day may not be lost."

"Sept. 14. Resolved, that I will acquire the habit of saying—*you*—when I address others, without hesitation, with propriety and with effect."

"Sept. 17. This has been a week of affliction. My brother Hutchins, one of our most pious and active young men, has been called away. His death is a great loss to us; but he died in the triumphs of faith. His happy spirit, I doubt not, is at rest in heaven. O may I be induced by the frequent deaths among us, to be more faithful to God and to the souls of men."

"18. Had some freedom in preaching this morning on the sufferings of our Savior in the garden."

"19. This morning bade adieu to my dear mother and second father, who have been with us a few days. May the Lord protect them on their journey home. If we seldom meet on earth, may we surely meet in heaven."

"Oct. 7. Time flies rapidly away, nor does it pass undistinguished by joy and sorrow. I have much to weigh down my spirit this week, but I have deserved it all and much more from God. I hope to improve by the circumstances to which I allude, and become more faithful to God than ever I have been. I mean especially, to acquire more boldness, point and directness in preaching. O may the holy spirit assist me."

"Whitesboro', Oct. 23. Have spent last week and to-day with my former charge in this place. Have been attending the Anniversary of our State Convention, the ordination of brother Sheldon, (who succeeds me in the pastoral office here) and in visiting old friends. It has been a pleasant week. May the Lord make the various meetings of this week, a blessing to his cause. Have enjoyed some liberty in preaching to-day."

"Albany, Oct. 25. Arrived home last evening, found all well. Our father and mother Woods have arrived to spend the winter with us. May the Lord bless our society to each other. My church is in a very low state. O Lord I pray thee, spare thy people, and give not thy heritage to reproach."

"Oct. 27. Resolved that with the help of God I will strive for the greatest amount of usefulness in this place, which is possible to be effected by my instrumentality. Also that I will try to lead on my church to the same spirit and effort. O Lord I pray thee help me, and pour out thy holy spirit upon us all."

"Nov. 1. A new month has commenced. O for grace to improve it faithfully."

"Nov. 14. I find it the most difficult of all things to be humble."

"*Albany*, Nov. 14, 1836.

My dear sister:—Your last I received in due season, and intended to have returned an answer the same day, but was first interrupted with company, and then called out to visit the sick, and found no time to do it. But I can assure you of my joy to hear once more from yourself and family, and to learn that you were all in good health. Aunt Covell had been here one or two days before, and had given me some account of her visit at your house. I had, too, a letter from father Westcott a few days before, so that I had formed quite an idea of how you were getting along. I should be very glad indeed to visit you in one or two weeks. But did you know how I am tied up here just now, you would hardly advise me to do so. Last month I only preached three sermons in my own pulpit, owing to an absence west, to attend our Missionary Convention, and to other engagements which have occupied my whole time. This month I have commenced my work anew. I am lecturing on Wednesday evenings, on the book of Acts, and have a very good attendance. On the first Lord's-day of this month two happy converts were baptized, and yesterday our congregation were very attentive and solemn. At evening two or three persons were evidently much awakened, and one poor sinner rose up in the meeting and desired the people of God to pray for her. Many things look to me as though we were just on the eve of a revival. If this should prove to be so, I should hardly feel justified in leaving my post at all. I have partly promised to attend the dedication of the new Baptist meeting-house in South Adams, either this month or in the early part of next, and had intended to visit yourself and sister Sarah at the same time. This I may yet do. But I have scribbled over these things that you may see why I do not dare to make very certain promises. My

health has been very good this fall, much better than in the summer. Indeed we are all quite well at present, and have enjoyed much better health here, than we did at Whitesboro'. Father and mother Woods are now with us, and will remain until spring. It is a great help and pleasure to have them with us this winter, as we can leave home to visit and attend meetings at any time and have no concern about little E. or the house.

Father and mother Westcott got safe home from your house the Saturday after they left you. They were all well when they wrote. * * * * *

We spent a week in Whitesboro', in attending our State Convention and in visiting among our old friends. We had a warm reception among them and a very pleasant visit. We can now go there on the rail road in an afternoon! We had a fine ride going and returning. Certainly it is a great improvement in travelling facilities, to take two or three hundred people over a hundred miles (nearly) of what used to be a very hard road, in a few hours, and in so easy and delightful a manner.

And now sister, tendering much love to yourself and children, and husband, I must bring my scribbling to a close. I will only add that it is my constant, and I think I can truly say my increasing desire, that we may all be fitted for a happy meeting in heaven, where we shall never part. God has appointed us our different conditions here, but he has one home for us all hereafter, if we love and serve him. May he assist us to love him more. The more I see of this vain world around me, the more I despise its deceiving vanities, and the more highly do I prize the religion of the cross of Christ. O, for grace to cleave with ever-glowing affections to God and his cause. Let us pray daily for each other, that our gracious God may qualify us for "all the good pleasure of his will," and preserve us blameless unto the

coming of our Lord Jesus Christ. Please write again soon. Your affectionate brother,

Mrs. D. C. Brown." A. L. Covell.

"Dec. 6. This evening have received from my congregation a renewed call to continue as their pastor, with their approbation of my labors among them for the past year, accompanied by a present of $100. This is a very great assistance to me, and an encouragement to be more faithful, and trust more in God hereafter. O Lord, I acknowledge thy great goodness in this. I desire to receive it as a favor from *thy hand.* O, may thy holy spirit enable me to make a holy improvement of all thou shalt commit to my care."

"12. Have found some satisfaction this morning in reading the precious word, and in calling on God in prayer. O, for more of his presence. Am preparing a sermon for Thanksgiving-day. Assist me, O Lord, to act in a right spirit and from right motives."

"15. This is our annual Thanksgiving. My congregation assembled with Dr. Welch's, and I have preached to them both. The Governor of our State was present. I succeeded quite as well as I expected, but I am glad the service is past, for my heart was far from being right in it. I had too great a sense of the presence of man. I hope I may have a more rational and pious frame of mind when I preach hereafter."

"*Albany*, Dec. 17, 1836.

My dear Niece:—Your very affectionate letter was received sometime since, and should have been answered sooner. But I have had a great many letters to write lately, besides many other duties every day which I cannot omit. Indeed I had never so much to occupy my time and fill my heart, as I have at present. But I am serving a good Master, and I love his service the

more as it multiplies upon my hands. I wrote your mother a short time since. In that letter I mentioned the recent conversion of a young lady. With one other person, she was baptized the Sabbath after. Three or four other persons have since obtained hopes, and will be baptized soon. There is a good deal of seriousness among those who attend our meeting, and I hope many will be brought to the arms of the blessed Savior.

I was very much pleased with the poetry on the second page of your letter, and the more so as I thought some of the lines indicated much serious reflection on the subject of religion. I even thought from some of the expressions that perhaps you was already hoping in the Savior's love, and that perhaps you had experienced a saving change, and I had not heard of it before. Is it so, Clarissa? Is your heart really devoted to your Lord and Savior? Has God for his sake forgiven all your sins, and owned you as one of his beloved and favored children? If so, do write me a full account of the change that has taken place in your mind. But if this is not the case, if you are still unreconciled to the God of Love, and without hope in the mercy of our Lord Jesus Christ, how different is your condition. Do you not often, *very often*, feel the nesessity of a preparation to die in peace, and to be holy and happy in heaven? It is only by turning to God with *all your heart*, and believing on the Lord Jesus Christ, that you can become thus prepared. If you feel smitten in your heart, and condemned for sin, go immediately to the Lord Jesus Christ in prayer. Confess all your sins to him. Pray him to give you a new heart and a right spirit. He has promised his holy spirit to those who ask for his enlightening and sanctifying influences. How it would rejoice my heart to hear of your submission to the Savior! Do not think yourself too young to become a christian.

Death may call you soon. I this day received the painful intelligence of the death of your cousin Eliza Kendrick, (Mrs. Morse.) She died at Brockport, N. Y., after an illness of more than a year, in the full and assured hope of a blessed immortality. What a warning to us all to be "also ready."

Father Westcott wrote me last week. He and your uncle Stukely have sold their farm, and are going to move away from Charlotte next summer. To what place they have not determined.

I hope if they move away very far they will visit us all once more before they go. You must not fail to give my love to each of your brothers and sisters, and especially to the little one. Remember me to your father and mother. I shall expect her to write me soon, a good long, old fashioned, sisterly letter, and I will promise to reply as soon as I possibly can. Tell her we are all getting along very well this hard winter, and that our society in consideration of the high price of every thing have made me a present of $100 in money.

Do write me again very soon, and write very freely your exercises of mind on the subject of religion. I shall certainly remember you in my prayers. May the Lord assist you to pray for yourself and for your brothers and sisters.

Your very affectionate uncle,

A. L. COVELL.

Miss C. C. Brown."

"*Albany*, Dec. 28, 1836.

My dear sister:—As cousin Lemuel leaves the city immediately, I can only scribble you a line or two. I thank you very much for your kind note and very comfortable present by him. * * * * *

I send you that good book, Dodridge's "Rise and Progress of Religion in the soul," on account of its in-

trinsic worth, and not because it is new. I hope the children when they have leisure, will be benefitted by reading it. I also send you "Physical Theory of another Life." It is a curious conjecture from a celebrated author, and I thought you might perhaps be amused by reading it, when wearied with things which are real.

We are all well, and all send love to yourself and all the family. For particulars I must refer you to cousin. I wrote you a short time since, and hope you have received it. Please write again soon.

Your ever affectionate brother, A. L. COVELL.

Mrs. D. C. Brown."

"January 1, 1837. Preached this morning on "redeeming the time." In the afternoon had a very solemn baptism and communion. In the evening, an interesting missionary concert of prayer."

"January 8—Sabbath. Have had a better day than common. O God, wilt thou pour out thy holy spirit, and bring sinners to thyself. O let us see thy stately steppings in our midst. To-morrow we observe as a day of fasting and prayer. May the Lord be with us."

"18. Have spent a part of this day in reading my journal for the last year; also in trying to examine myself, and to pray for the renewed work of God upon my heart. It has been a good day to me. I hope my reflections will have an abiding influence upon me. A full attendance at the lecture this evening; subject, the death of Stephen. Solemn attention was paid to the word.

I find in reviewing the year now past, that I have innumerable mercies for which to be thankful. God has preserved my life—has given me a good measure of health—has been equally gracious to my dear companion, and to my little daughter. He has given me many friends, and all the comforts of life, with the innumera-

ble privileges of religion. May we all have thankful hearts. I see, too, that I have enjoyed many precious opportunities of doing good. O, that I had improved them more to the glory of God, and the good of my people. During the year, I have made nine hundred family visits, preached one hundred thirty-six sermons,* but have had very little reason to think they have done much good. Have baptized fifty-five persons—twelve times have administered the Lord's supper. O may I be more spiritual and devoted in the year to come."

"January 20. This day I am thirty-three years old. I have been much engaged in writing a sermon for the Sabbath, and have had less time to reflect and pray than I could desire; but it is my earnest wish and prayer, that I may begin my life anew, and spend all my time and strength hereafter to glorify God. Resolved, that I will for the year to come, endeavor to bring some souls to Christ every month—that I will be so faithful to them, that I can be able to say, I have done all for them that God would have me to do—that if they are not converted, it shall not be owing to any lack on my part."

This is the last entry in the diary. There is yet a book of records, in pursuance of a resolution dated,

"May 26, 1835. Feeling the necessity of more assistance from God, in composing and delivering my sermons, I have resolved, this day, to make it my constant practice hereafter, to offer and record a prayer for divine assistance in every attempt to prepare and preach a sermon."

The pages of this little journal are instructive and interesting; but the Memoir being already extended beyond the proposed limits, they are, for the prestent, omitted.

* I think this enumeration does not include his weekly lectures on Wednesday evenings. COMPILER.

The following letter carries out the history of the winter.

"*Albany*, April 7, 1837.

My dear sister:—Your last was received a few days since. I am glad to have strength enough to return you a short answer. You know I had a hard cold all through the early part of the winter. I kept along for two months, calling myself well, and hoping to throw it off. Instead of this, I was constantly losing my appetite and strength, till I found I could keep up no longer. I had also a sort of intermitting fever, very much as I was when I had the fever and ague a few years since. This made me so weak that I could neither read, write, walk, nor even converse with a friend without paying a heavy penalty in head-ache, pain in my stomach, depression of spirits, &c. I preached in my pulpit the last time on the morning of the first Sabbath in March. In the afternoon I baptized six happy converts and administered the Lord's supper. A very happy day for us. I soon after preached two evening lectures, and kept about for some time. Three weeks ago I gave myself up to the care of a very kind and good physician. For a week past I have been getting better. I should before now have started off to spend two or three weeks with yourself and Sally, but Dr. Shaw would not think of my riding so far, in March weather and March roads. As our Convention in Philadelphia is to meet soon, (three weeks I believe,) the Dr. advises me to go down the river, which is now open, and go on to Philadelphia or Baltimore, and spend the time in a warmer climate, till the Convention rises, and then return if I am well enough. He is going himself to the Convention, and can there give me any further advice if needed. Mrs. C. will go along to take care of me. We are expecting to leave home to-morrow, or early next week. If the Lord will, we shall return the first week in May. After getting home, my first excursion out of the

city, (which I have not been out of since last October,) shall be to your house and Cheshire. I can probably come at the time of your Association. Now do not think I am clear gone, and shall never return. I have told you the worst of my case, and shall let you know frequently how I get along. If you receive a paper from me at any time, it may signify that we are getting on well, with no accident, and with improving health. I suppose the mails will be very irregular for the present month.

I am now very tired with this effort of writing. Please accept my love for each and all. My best thanks to Elmira and Clarissa, for the page they filled in your last. I would fill this page for them if I was not so fatigued. I must also write a few lines to sister Wolcott.

If you find any thing amiss in the penmanship or orthography of this letter, you have only to think a sick man wrote it.

Your affectionate brother,

A. L. Covell.

Mrs. D. C. Brown."

P. S. All our folks in Charlotte have moved to Canton, St. Lawrence Co. Have bought a large farm—are all well.

Nearly thirty conversions in our meetings this winter, 16 have been baptized. Ten others have been received and are waiting for me to get well and baptize them."

They waited in vain. I believe they were baptized in May, by Dr. Kendrick while visiting his declining brother and friend.

The contemplated trip to Philadelphia was made, but the weather coming on cold, with some snow, he failed of receiving the expected benefit. About the middle of May, he came out to my house. The roads were still very bad, and the jaunt of thirty-four miles entirely

prostrated the little strength he had. His darkened countenance—his altered voice—his emaciated form, plainly announced that I must prepare my heart to meet the will of God. My family and myself, received him as a precious boon from heaven, and waited on him under the full consciousness of his being a candidate elect for immortality. We all felt that the air was embalmed, and the habitation hallowed by his presence; and that our God was thoughtfully kind toward us, in granting us the privilege, though but for a little while, of administering to his necessities. A few days of nursing and quiet so far recruited him, that he ventured on the remaining part of the little journey. He was sensible that it would be his last visit, and could not be dissuaded from going, by the offer of having brother and sister Wolcott come up to Pownal. He wished once more to behold the *place,* and the friends of his childhood. His best loved cousin, too, Elder Lemuel Covell, was at that time living in North Adams, about half way to Cheshire, and he *must* see him too at his own home. With a gentle horse and chaise, and his eldest niece for a companion, he proceeded, but failed all the while he was gone. On his return from Cheshire, he spent the Sabbath with Mr. Covell in North Adams.

Though feeble and hoarse, he made the concluding prayer in the sanctuary, and a hemorrhage of the lungs commenced before he left the pulpit. The bleeding, however, was not so copious as to be perceived by the congregation, until he reached the grass-plat outside the church. He was assisted to the house of his friend, and the next day returned to Pownal. His resolution ever exceeded his strength, and he so readily warmed into the spirit of conversation, that he often forgot his condition, and would speak with an earnestness that cost him much distress and prostration. He was very sick the night

after reaching Pownal, and was confined to his bed the next day. By good medical care, and constant attention, he was partially restored, and carefully carried home in the course of the week. One of the best physicians in Albany was immediately called in. All, however, that skill and care could do, was to mitigate pain—alleviate distress. His physical organization had been so long and so greatly overtasked, that nature was worn out.—All that remained for him, was to linger, to suffer, and die. Of this, at times, he was fully conscious. While on his visit into the country, he conversed freely on the subject. "Sister, [said he,] my complaints, and an impression that has long rested on my mind, admonish me that I ought to address myself to the subject of leaving the world. On my own account I could fly at any moment. But Oh, my dear wife and child, and my beloved church—can it be possible that my work is all done? Is it possible that I am to preach to dying sinners no more?" And that noble, manly face, was wet with tears. It was no time to soothe him with fallacious hopes, or to lay "the flattering unction" to my own stricken heart, that he could ever labor more. He was reminded of the sudden dismission of his lamented father, and the circumstances of his widowed mother, and her orphan train. O yes, [he replied,] I often think of that, and take comfort. I think the same kind Providence that sustained my dear mother, and watched over our helplessness, will not forget to provide for my own dear companion, and my precious little daughter. But I know it will be hard for them to give me up. O my God, make thy grace sufficient unto us all."

After having seen him safely conducted home, and laid into his own bed, I was obliged the next morning to leave, and return to my own family. I resolved to avoid betraying emotion, fearing the effect of excitement upon him; but he could not be put off with a mere common

place, "Good morning brother." Grasping my hand, he says, "How can I have you go so soon? And yet I know it is right that you should. O, my sister, pray for me, for I am a poor, sinful thing. Pray that I may be more reconciled to the providence that confines me here, when I think of so much that needs doing all around me." The idea was presented to him, that if indeed he could feel reconciled to the will of God, and bear this humbling dispensation with composure, and an acquiescing spirit, he might still consider himself preaching, and more loudly than ever before. That possibly God had now called him to suffer, instead of to do his will, that he might thus, by showing the sustaining power of the gospel in his own heart, give emphasis to all he had ever declared to his people from the pulpit. His face was buried in his handkerchief, and a pressure from his hand was the only reply. In a few weeks he was so far improved as to be round among the apartments of his house, and to write a letter to his mother; but this was the labor of several days. I believe he was carried out once or twice, but he soon failed, and a medical council examined his case. The result was a change of measures, but all was unavailing. From the time of his first acknowledging himself sick in March, his people had treated him with peculiar kindness. After his return from the country, a brother was appointed by the church, to take the daily oversight of his affairs, and provide for his daily wants. Faithfully and kindly did that brother fulfil his trust.

Having been informed by letter, that he was more rapidly declining, I went to see him about the 20th of August, and remained with him while he continued. He was indeed wasting, descending with uninterrupted progress to "the house appointed for all the living." He had not yet attained that perfect acquiescence with the will of God that he desired. He ever regarded the

feelings of others, so much more than his own, that he was truly "in a strait between two" feeling that it was needful for his family and church that he should remain, but that for himself "to depart and be with Christ, would be far better."

That he was had in constant remembrance among his people, was hourly manifest, by the repeated enquiries and tokens of love sent in, in hope they might in some way minister to his relief. But the highest skill, the most sympathizing kindness, and the most assiduous care, were alike powerless to resist the march of death. In our system of arrangements, it was a part of my charge to rise at dawn of day, when "the watchers" were leaving. Of course an hour and more, of uninterrupted communion with my brother was enjoyed. This was generally the least distressing part of the twenty four hours to him. I felt that mine was a privileged lot; for, as he replied to the kind enquiry of a friend, "the outward man was perishing, but the inward man was renewed from day to day." The "morning cordial," was some portion of divine truth, read to him so near his pillow, as to admit an undertone, as any loud sound distressed him. While his strength allowed, he generally made some passing comment on the portion read. But to present all the interesting details of those few hallowed weeks, would require another volume; so I pass to the close; first mentioning however, that among the many friends and acquaintance who called to offer prayer and take the parting hand, was the Rev. Mr. Woolsey then of Philadelphia, but who had formerly preached a few months with the church to which I belonged. He showed us much kindness, and on taking leave, requested me to write by the first opportunity, and give him what I conveniently could in a letter, of brother's most interesting remarks. I did so, and the letter, together

with one from himself, was published in the "Monthly Paper," now "Baptist Record." They are submitted here, premising that the conversations repeated in my letter, occurred previous to Mr. Woolsey's visit.

As he neared the time of his departure, he daily spake less and less, on account of the continually increasing inflammation in his throat and mouth.

"*Philadelphia*, Oct. 15, 1837.

Dear brother Allen:—Allow me, through the medium of your paper, to present the public with some of the last sayings of the late lamented A. L. Covell, pastor of the First Baptist Church in the city of Albany.

It was my happiness to enjoy a personal acquaintance with brother Covell. And all who knew him are ready to embalm his memory with recollections of his worth, and come forth to sympathize with a dear church and people deprived of an able and devoted pastor, and with an affectionate wife and daughter, bereft, by this afflictive providence, of one of the kindest husbands and fathers.

On my arrival at Albany, from a summer tour, I was apprized of the extreme illness of brother C., and sought an early admission into his sick chamber. I found him very low, and still wasting away under the influence of disease. Yet it was a privilege to be there. For there one might see the value of the Christian religion, in its sustaining, consoling, and inspiring influence over a spirit holding but a trembling tenure on mortal existence. Did I intend this as an obituary of our departed brother, I should love to indulge in reflections called into existence while standing by his dying couch.

But expecting that the Christian community will soon receive a somewhat detailed account of his life, illness, and death, I shall not anticipate such a notice, further than to mention some few of his dying accents which

were heard, perhaps, by none, but myself. And here I must necessarily suppress my inclination, while I mention but a few of these choice sayings. On being presented to his bed side, he reached forth his trembling hand and said, "I am glad to see you, dear brother W., I never enjoyed the society of my friends more than during this protracted sickness—you see where I am—I have long been confined to my house, and much of the time unable to leave my bed; but it is all right." After a moment's pause, during which I asked him respecting his religious enjoyment, he said, "you know that I have strong attachments to life. I am happy in my family, happy in my church, and I am always glad when an opportunity is offered me to preach the Gospel to perishing sinners, yet I trust I am willing to resign all into the hands of Jesus. I know in whom I have believed, and he is able to keep that which I have committed to him, and to take care of my friends until that day when He shall come."

Here, he seemed to have forgotten that he was ill, or that he was in any degree laboring under the enfeebling influence of disease, while he summoned together the strength of one in health, and expatiated at some length upon the glorious *rest* which awaits the blessed in heaven. So animated did he become on this subject, as to excite our fears that he would exhaust the little strength remaining to him. Indeed, it was with difficulty that we could prevail upon him to defer his remarks to another occasion.

During a subsequent visit to his bed chamber, he spoke freely of the fullness there is in Christ, and of the complete redemption which the Savior had effected for believers.

"When I think," said he, "of what we are by nature and what we shall be by grace, I am lost in astonish-

ment and admiration. I can compare myself, as a sinner, to nothing more fitly than to one of those insignificant and destructive insects, which have their habitation in the dust; and then again I look at myself, and see through the redemption of Christ I am to be an angel of light, to be elevated from the dust and made complete in righteousness."

"O how we are inclined to forget one very important part of the Savior's work of redemption. We think of the spirit, and too often, of the spirit only. Never did I have such views of the resurrection of our vile bodies and their being fashioned into the likeness of the Savior's glorified body, as, while I have been on this bed of sickness. The redemption of our bodies, O how consoling the reflection, when I see mine wasting into nothing!" "The redemption of Christ, how entire! how finished!" My last visit was paid in company with brother Welch; after some religious conversation, prayer was offered, and I was to take my leave of him forever: never shall I forget that separation, and the admonition of a dying saint. Taking my hand for the last time, he raised his eyes, and with an expression of countenance which indicated the intensity of his feelings, he said, "Preach Christ! dear brother, preach Christ."

With such an emphasis did he speak, and with such an expression of countenance, as to identify the injunction with my ministry. He seemed to say, if you preach, preach Christ, make this the great theme of your ministration. If you wish to glorify God the Father, preach Christ,—if you would benefit the souls of dying men, preach Christ,—if you would enjoy peace in death, preach Christ.

Without further remarks, I present you with some extracts of a letter from a sister of the lamented brother whose memory is blessed. In the early part of his sick-

ness, he had a severe struggle in overcoming a strong desire to recover—to enjoy the society of his friends, and to labor for the cause of Christ. As the extracts will show, he gained a complete victory over such desires, and resigned himself entirely to the will of his Redeemer—"Thy will be done," was a sentiment which he often uttered and no doubt felt happy in the resignation.

JAMES J. WOOLSEY."

"*Pownal, Vt.*, Sept. 28, 1837.

Dear brother Woolsey:—To redeem my promise, I present you with some recollections of my dear brother's sick bed.

The first conversation of importance that now occurs to mind, is a relation of the conflict which cut him loose from the world, and enabled him to triumph in view of approaching dissolution. "In a state between sleeping and waking, said he, a horror, an indescribable horror, came over me; I felt that it was the power of darkness. I saw no being, heard no voices, and yet was sensible that Death and Satan, were present in person, and holding discourse with me. "Aye," said the tempter, "notwithstanding all your professions, you *will* be afraid to encounter death when you come to the trial." "I hope not," was my reply, "for I have put my trust in Him who hath overcome death, and who hath promised that his grace shall be sufficient." Death then spake, but a confusedness attended his words; something, however, I distinguished about chopping, alluding to one of the many forms in which he appeared to the children of men." "With the chopping," replied I, "I have nothing to do, I trust I am ready to meet my fate in any manner my Heavenly Father shall please to appoint." "Look here!" said Death. I turned in the direction indicated, and as far as the eye could reach, lay heaps on heaps, of heads and trunks, and limbs, in one promiscu-

ous confusion! Never before had I so deep a sense of the slaughter death had made in the human family. I gazed awhile with shuddering, but turning to the dark spectre, bade him look yonder! pointing upward, and behold that holy, happy throng, "that no man can number." "Those," said I, "have through the grace of our Lord Jesus Christ, gotten the victory over death, and are now rejoicing before the throne." "Aye," replied the tempter, "but how do you know that *you* shall ever get there?" And then, said my brother, I fell to praying with my might. The vision vanished, and I awoke happy in the embrace of my Redeemer." Whatever may be thought of the exercises of the mind by night, this, in connexion with a dream of the hour before, was blest to his spiritual good. It ended the long struggle, between the desire of being restored to health, and the desire to be entirely submissive to the will of God. It somehow unclasped the tendrils, which so closely bound him to the objects of his care, was the means of enabling him to turn the current of his thoughts, and set the affections of his heart, more intensely on things heavenly and divine. Speaking to Mrs. Covell the next day, "O! my dear, said he, how happy we shall be when we all get through; we have been about together a great deal, but never home. I feel that I am going first, but I have a promise that our separation will be short. Soon to you as well as me the blessed word will come, 'Child, your father calls, come home.'"

He was disappointed, however, in not going so soon as he expected. Delighted indeed would have been his feelings, could he then have soared to heaven on the wing of fresh emancipation; but his faith and patience were destined to longer and severer trial. The possibility that this might be the case, occurred to his mind, as the following day wore on, and he found no material

change in his condition. Towards night, as Mrs. C. and I were supporting him in bed, he spake thus, "What do you think, both of you? am I anticipating time, and dying in imagination sooner than in reality?" We replied that it was impossible for us to know the hour when the Son of man would come. "Well," said he, "the will of the Lord be done." And the blessed Lord did enable him to carry out this heavenly feeling into the long details of a distressing and protracted sickness. The gnawing hunger, and the parching thirst; the distressing nausea, and the quivering pain, were endured by him, as one conscious that he was suffering the will of God. If occasional impatience arose, he quelled it instantly, and would say, "well, after all, it cannot be said of me that I 'have come out of great tribulation.'"

* * * * * *

Brother continued to fail until Wednesday, the 20th inst. Then came the welcome summons. But so gently was the icy signal laid, that we could scarce believe it Death.

And when I saw him fold his arms across his breast and motion for more covering, I remembered Bryant's beautiful description of a similar scene, and felt that I had the literal illustration before me of one "who wrapped the drapery of his couch about him, and lay down to pleasant dreams." Truly, "the chamber where the good man meets his fate, is privileged beyond the common walks of life." At four P. M., the empty casket was all remaining unto us. The precious gem had been silently but finally withdrawn, and was no doubt glittering, expanding, rejoicing in songs of everlasting deliverance. There in the grand cabinet of the Redeemer's jewels, will it await the glorious re-setting he speaks of to you. O! let me die the death of the righteous and let my last end be like his. On Friday afternoon Dr. Welch pronounc-

ed the funeral discourse from these words—"If ye loved me, ye would rejoice because I said, I go unto the Father."

In the hope of again, and, if the Lord will, soon meeting with you here, and of the far more joyful meeting hereafter, I subscribe myself your friend and sister.

Mrs. D. C. BROWN."

Deeming that any farther remarks on the character of our precious friend, would come with a better grace from some other pen than mine, I have made the following selections from the funeral sermon:

"With you, beloved mourners, on this day of heavy trial, we most sincerely and affectionately sympathize—we feel that your loss is on earth irreparable. There must be many tender and mournful recollections connected with the memory of the kind, faithful, devoted husband, of the attached and amiable brother, who derived so much of his own happiness from the domestic circle, and never failed by his presence there, to impart it. But we cannot better express our sympathy in your sorrows than by referring you to the sacred sources of comfort and peace, which the gospel presents. To the truth so forcibly expressed in the text, that your loss is to him unspeakable gain; that while you mourn the distressing deprivation on earth, he rejoices in the possession of the incorruptible, undefiled and unfading inheritance on high; that he has gone to the Father. We are happy in the reflection that this holy consolation is appreciated, that we now appeal to hearts who have already received the impress of the Savior's truth, and trusted in his love and power. * * * * * * * *

The loss to the Zion of God is great, and must be severely felt in this place. But a bereaved church may also find, in the language of the text, a sacred motive to submission and a sweet source of consolation.

If you loved him, and none can question your affectionate regard for your Pastor, who brake unto you the bread of life; directed your faith and hopes to their glorious objects, unveiled the excellencies of your Savior, and encouraged your confidence in his faithfulness and power. If you love God, the memory of his faithful servant is precious, and will be long cherished by those who were favored with his friendship or enjoyed the advantages of his labors. For of him it may be truly said, that the cross of Christ was his glory and his joy; that his tongue never tired or faltered in proclaiming his truth, while his life presented a beautiful exemplification of its holy influence. The removal of the faithful Pastor is indeed a just cause for sorrow, nor can I believe that submissive tears are offensive to him who wept with the sisters of Bethany, by the grave of their brother.—Yet if you love him, you will not regret his early summons to the presence of the father and to the mansions of the blessed. Though you mourn the loss of his society and counsels, his ministry and example, you will rejoice that he has attained "the end of his faith;" that though taken from you, he has gone to receive the gracious rewards of his self-denying labors, and now rejoices in the blessedness of the dead, "who die in the Lord."

Before I conclude this discourse, I am desirous of calling your attention to the usefulness of his life, and the triumph of his death. I am aware that the eulogy of the dead is not at all times productive of the happiest moral results. But it must be conceded that there are times, and instances of mortality, which render it not only proper, but highly important; that we may be influenced by virtuous example, and that our grief may be sanctified to our spiritual improvement. The present is to my mind such an occasion. I am also reminded of

the prohibition of my dear brother, upon this subject; for when assigning to me this solemn service, he said, "Speak not of me, for I am a poor, guilty sinner, and hope only in the infinite grace of my Lord and Savior, but improve my death for the good of my people." But how shall improvement of this afflictive event be attained, if we refer not to what was excellent in his character, that we may emulate it; to his triumph over the last adversary, that we may be encouraged to labor and hope for the same glorious victory? The end contemplated will be, I trust, regarded as justifying this reference; and I am persuaded that our departed brother, who gave himself in all the energies of his mind, and counted not his life dear that he might attain the same great object, will now approve it.

The life of your lamented Pastor, ALANSON L. COVELL, if measured by his years was short; he was called from the scene of his labors in the midst of his days. But if it be a more just estimation to measure life by usefulness, then was his most happily protracted.

* * * * *

His residence with you, my brethren, has been short; after a brief period of less than two years, of delightful and profitable intercourse, the holy relation has been dissolved and he has been summoned to go to the father; yet I am persuaded that he must long live in your affections. His tender concern for all your interests, his generous sympathy in all your sorrows, his ever prompt responses to the varied calls of duty, his faithful and affectionate dispensation of the word of life, must have all contributed to render him dear to your hearts. "You are witnesses and God also, how holily, and justly, and unblameably, he behaved himself among you; and how he exhorted, and comforted, and charged every one of you, as a father doth his children, that you should walk

worthy of God who hath called you to his kingdom and glory." 1 Thess., 2 chap., 10, 12. Limited as has been the duration of his ministry among you, it has been attended with the clearest evidence of his fidelity, and the most gracious manifestations of the divine approbation. For in addition to the mournful testimony of your tears this day, we have the interesting confirmation in the happy results of that ministry. One hundred and six members have been added to the church, seventy-eight of whom were received upon profession of their faith in the ordinance of baptism. That ministry, my brethren, upon which God has thus graciously set his seal, cannot be soon forgotten by you, and its sanctified effects will, I trust, be experienced, and exhibited long after these mortal remains have returned to their native dust. It was characterized by that amiable sweetness of disposition, for which he was so remarkable. In the pulpit, he seemed to respire in an atmosphere of holy charity; his heart evidently yearning in all the warmth and tenderness of christian love, over the condition of perishing men. He sought to convince and persuade, not to terrify and confound; to win souls to Christ, not with boisterous declamation and fearful images of divine wrath, but to draw them with the cords of love from error and sin, "beseeching men in Christ's stead to be reconciled to God." Yet was he faithful to his high trust as the messenger of a Holy God. He failed not to warn sinners day and night with tears. So faithful, that I do not fear to say, that if any of this congregation should die in impenitence and unbelief, and fall in the final condemnation of the wicked, your late Pastor is clear of your blood; his voice affectionately, but unequivocally interposed its frequent and solemn admonition between you and death. "Knowing the terrors of the Lord he *persuaded* men."

But it was his delight to expatiate upon the attractions of religion; to preach Christ in the grace of his offices, the completeness of his work, the excellencies of his character, and the glories of his cross and throne. The Savior was enthroned in the affections of his own heart, and he felt it his sweetest privilege to recommend him to you, in all the fulness of his grace and truth, the glorious Mediator, able to save to the uttermost. Some of his last expressions furnish an affecting illustration of this characteristic of his ministry. A few days previous to his death, while standing at his bed side, he put his arm around my neck and gently drew my ear to his lips, when in a voice tremulous and faint through weakness, he whispered, "My dear brother, preach Christ." And then as if fearing a misapprehension of his meaning, added, "I know you do, but I want you to preach more of Christ; tell men of his power, of his compassion, of his glory; call upon them to love and trust him. O! never did I know so much of his grace and glory as at this moment; never did I see him so lovely, so precious before." Ah! my brethren, he knew much then; when on the verge of eternity, "underneath were everlasting arms," and the light of a Savior's countenance shining upon his departing soul. He *then* knew the sweetness of his love, his power to raise poor, frail, sinking humanity above the weakness of the flesh, above the pains and terrors of death; but he knows more *now*, unutterably more! for he lives where the full glories of God and the Lamb are revealed. He "beholds his face in righteousness."

Then why should we dwell upon these recollections of fidelity, affection and usefulness, enhancing the sorrow with which we bear his body to the grave? It is enough that the memory of the just is blessed; that the righteous shall be had in everlasting remembrance; *that*

our brother can not die. It is enough that it is the will of our Heavenly Father thus to test the faith and submission of his people. It is more than enough to silence our complaints, to solace our hearts, and render us gratefully submissive to know that he has gone "*to the father.*"

His last illness, although attended with the excruciating pains inseparable from the disease that sundered the cords of life, furnished a bright and beautiful exhibition of the passive graces of the Holy Spirit. Meekness, patience, humility, submissive confidence, were the weapons with which he achieved a glorious victory over the destroyer. Though his sufferings were great, they were sustained with the most exemplary fortitude. He seemed literally to "endure as seeing him who is invisible." His only anxiety was that he might suffer with becoming submission; that he might glorify God in the fires; that he might not become restless and impatient under their intensity. When about to unite in prayer with him, he frequently requested, "Ask of the Lord for me, that I may be entirely reconciled to the divine will. O! for more of this precious grace." And the desire of his heart was granted. I have often witnessed the closing scene of life, and rejoiced in the good man's triumph over weakness, pain and death; but never have I seen this precious grace more energetically exercised, or its tranquillizing power more clearly evinced. His disease was pulmonary, and though resisted by the highest professional talent, by the incessant attentions of his anxious friends, and by the prayers of those who knew the importance of his life to the church of God, human skill and sympathy were alike in vain. It slowly, but irresistibly progressed to a fatal termination, and our brother sleeps in Jesus.

It is consolatory to know that when dying, as while living, he gave his decided testimony to the power and

grace of the Savior of men. When passing through the gloomy valley, his path was illumined by the presence of his God. The truths he had preached to others, thro' this trying scene, were the support and joy of his own soul; the rod and staff of his God comforted him. My visits to his bed-side were frequent; yet in no instance could I discover a cloud upon his mind. While he manifested the most acute sensibility with regard to his moral imperfections, his unworthiness and guilt in the sight of God, and often adverted to it in the most affecting language; yet was his faith confident, his hope strong, all the prospect bright and inviting. His sun was evidently descending in unclouded beauty. For him to die was gain. He often assured me, in reply to my inquiries, not only that death had no terrors for him, but that he discerned in him a friend sent to conduct him to his father's house. On one occasion, upon asking how he had passed the night, he said, "Well, *very well;* I have had a blessed night; there is no rest indeed for this poor body, but my soul has found a sweet rest in Christ." He was uniformly composed, tranquil, happy in his Savior. But there were moments when he enjoyed in an eminent degree the consolations of the spirit, a sweet fore-taste of future blessedness. It was my privilege to be with him during one of these precious seasons, and he said to me with great earnestness, "O, this is too much! it is too much! This strong impression of the presence and love of God is more than my poor, weak body can endure." I was not only refreshed and comforted with this new demonstration of the power of the religion of the cross, but my mind was deeply impressed with the solemnity of the scene. It appeared holy ground, consecrated by the presence of the HOLY ONE, who had come down into the chamber of his dying servant, in all the fulness of his grace and condescension. O! it is easy, it is delightful, to die with such supports and consolations.

"Life take thy chance,
But, O! for such an end."

"Blessed are the dead which die in the Lord, that they may rest from their labors and their works do follow them."

Neither the pains which he suffered, nor the high spiritual enjoyment of which he was the subject, could so engross his thoughts as to exclude anxiety for the salvation of those he loved, and you shared largely in his regards. For this church, for this congregation, for those who this day weep under the bereaving hand of God; for those who feel little concern for their own immortal interests, he was deeply anxious to the last moment.—He knew the value of the Gospel by what he had experienced of its consolations, and he wished his brethren to possess them richly, that the sacred peace it imparts should ever "keep your hearts and minds," that you might live above the world; escape its snares and pollutions, and enjoy the full blessedness of a well-grounded, glorious hope. He deeply felt for those who are destitute of its consolations; and especially for those to whom in this place he had ministered in holy things. His frequent inquiry concerning the spiritual condition of one, and another of the congregation whose recent seriousness had induced in him the hope that they were not far from the kingdom of God, evinced how strongly this feeling had possession of his mind; how great was his love for your souls. They were incorporated with the last prayer he addressed to a throne of grace, and with the last anxieties of his throbbing bosom.

While, therefore, you realize the severity of your deprivation, and the never-failing sources of consolation which the Gospel presents, let your minds be also impressed with the solemnity and responsibility of your circumstances. Let your departed Pastor be unto you as one that "yet speaketh," and the ministry that has

now ceased forever, continue to exert a sanctifying influence over your hearts and lives. Love and confide in the Savior he preached. Obey the precepts, discharge the duties his ministry inculcated. Guard against the evils of which he so faithfully warned you. Imitate the humility, the love, the fidelity, the zeal of which he presented so bright an example. Be ye followers of him as he followed Christ, that with him you may triumph over death, AND GO TO THE FATHER.

The following sermon was originally published by the society before whom it was delivered. By the advice of many it is presented here.

Reasons for the formation of the American and Foreign Bible Society.

A DISCOURSE,

Delivered at the organization of the Bible Society for Albany County and its vicinity, in the meeting-house of the First Baptist Church in Westerlo, August 31, 1836, by A. L. COVELL, pastor of the first Baptist Church in the city Albany.

ACTS xv. 29. "And the contention was so sharp between them, that they departed asunder one from the other."

The parties to this contention were Paul and Barnabas, ministers and missionaries of the church in Antioch. This was the first church gathered among the Gentiles. It was emphatically a missionary church. "As they ministered to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, they laid their hands on them and sent them away."

A nobler example than this, of the true missionary spirit, is not on record. How ardently must that church have been attached to Barnabas and Paul! How highly must they have valued their ministry! Though there

were other ministers in the church, yet they seem to have been less active and useful. They were called, therefore, to send their best and most beloved men on missionary service. It must have been a great trial to their faith, yet they seem most cheerfully and unanimously to have complied with this divine appointment. They immediately sent forth their beloved teachers, with FASTING AND PRAYER, that the divine protection and blessing might attend them. In this labo. of love, they received a rich reward. After an absence of two or three years, their missionaries returned with the thrilling report of converts multiplied, of numerous churches gathered, and of the wide diffusion of the gospel in different countries.

After this, having remained several years with the church in Antioch, Paul proposed to Barnabas to revisit the churches they had gathered, and assist them in whatever might be requisite to their prosperity. To this proposal, Barnabas readily assented, and it doubtless received the approbation of the whole church. Barnabas determined to take with them Mark, who had accompanied them through a part of their former mission, but returned before their work was finished. Paul was unwilling to place any dependence upon him again, and decline his company on the new mission. On this point, "the contention was so sharp between them, that they departed asunder one from the other." Barnabas and Mark sailed to Cyprus; while Paul, choosing Silas for his companion, "went through Syria and Cilicia, confirming the churches."

This difficulty between these first two missionaries to the Gentiles, was, no doubt, regarded at the time as a great evil. Both might have been actuated by improper feeling. Mark was nephew to Barnabas, who might have been too partial to him; and a man who had once forsaken his work without a good reason for it, was not

likely to find much favor with Paul, who seems never to have *learned how* to abandon a good work till it was accomplished.

It might have appeared to many very unwise in these brethren, to "depart asunder from each other," even if they could not agree about taking Mark with them.—Such a separation, for so slight a cause, might have been considered a very *bad precedent* for those missionaries to give the churches. Its influence upon all future laborers might have been most unhappy; while their enemies might have taken occasion from it to blaspheme the doctrine of Christ, and despise its promoters. But "how can two walk together, except they be agreed?" And what is the benefit of keeping up the appearance of union, when the reality of it does not exist? These apostles would not, could not, act on this principle. If they could not go out amicably together, they would separate. The field was wide enough for both, and each would choose his companion, prosecute his labor, and trust in God for the results; and it is easy now to see, that great good resulted from their decision. At first, only one mission had been contemplated, and Paul and Barnabas were to have been the only laborers; but by their separation, two missions were undertaken by four laborers at the same time—so that the whole affair "turned out for the furtherance of the gospel."

This narrative was certainly written for our instruction. It shows us, that *even good men* can not *always* agree in the choice of means for the conversion of the world; that if they can not agree, they had better separate; and that much greater good can be effected by an honorable separation, than by an endeavor to act in concert *in things concerning which there exists a real disunion.*

I shall not, on this occasion, remark on either of those

points, important as they are to all who pray and labor for the world's conversion; but I will take occasion from them to remark on another and quite recent occurrence, connected with the same great cause, attended by circumstances which all deplore, but which will, I doubt not, be overruled in the good providence of God, for the far more vigorous promotion of the cause of missions, and will result in the conversion of more souls to God. I allude to events which have transpired in the American Bible Society within the past year; events which have sundered from that society the largest christian denomination in America, and which have led to the formation of the American and Foreign Bible Society. Most persons in this community are aware that such a separation has occurred, and that the last named society has been organized; but with the causes which led to it, and with the circumstances attending it, many are not yet familiar. As the aid of our churches, and of the friends of truth who act with us, will hereafter be solicited in favor of the A. & F. B. S., and not as heretofore for the A. B. S., they have a right to expect from us the reasons for this new measure. In almost all our congregations, the frequent inquiry is, "Why have you formed a new Bible Society? What do you intend to accomplish by it? Are you not willing to unite with all christians in giving the Bible to mankind, without note or comment?" These inquiries ought to receive a direct and satisfactory answer. I do not wish any man to feel the least sympathy for the new society; I do not desire him to offer one prayer for its prosperity, or to contribute a farthing for its promotion, unless there is good reason to believe it is approved of God. If it be not of God, let it fall! But if it be of God, let us sustain it by our prayers, and by our liberality, in a manner worthy of its RIGHTEOUS ORIGIN, and of its NOBLE AIMS.

The object to be accomplished by the A. & F. B. S. is stated in its Constitution. The first article declares, that its "single object shall be to promote a wider circulation of the Holy Scriptures, in the MOST FAITHFUL versions that can be procured." The second article requires, that "the Society shall add its efforts to those employed by other Societies, in circulating the Scriptures according to its ability, in all lands, whether Christian, Mahomedan or Pagan." Its object all will approve. It is simply to give the PURE WORD OF GOD to all our fellow men who do not possess it.

Our present inquiry, then, is this: Why is it that the Baptist denomination can not continue united with the A. B. S. in translating and circulating the Bible in foreign languages, as they have done for years past?

Some of the principal facts and circumstances which have imposed upon us the necessity of withdrawing from the A. B. S., so far as the translation and distribution of the Bible in foreign languages are concerned, will now be given. They are such, I think, as will appear sufficient to justify the formation of a new Bible Society, and to give it a very high claim upon the prayers and munificence of an enlightened christian public.

In 1832, Mr. William Yates, Baptist missionary in Calcutta, published "*A Revised and Improved Edition of the Bengalee New Testament.*" It was first translated by Dr. Cary, and published by him in 1809.—"During the life of Dr. C. it passed through seven or eight editions, each of which had the advantage of his critical supervision."

"Mr. Yates went to Calcutta in 1814, made himself thoroughly acquainted with the Bengalee language, and preached many years with much acceptance and success to the natives of Bengal. He is acknowledged by competent judges in Europe, as well as in Asia, to be one of the best Oriental scholars now alive; and his Bengalee

New Testament has received from learned pundits and teachers of Calcutta the most unqualified commendation." For assistance in publishing this edition of the New Testament, Mr. Yates applied to the British and Foreign Bible Society. His application was referred to the Calcutta Bible Society, Auxiliary to the British and Foreign. This society, in 1831, refused to encourage any version in which the word *baptizo* was translated *to immerse;* and this was followed by a similar step on the part of the parent society in 1833. The history of these transactions is given by the missionaries themselves, in a letter dated the 25th of May, 1832.—"Some years since," they say, "three of the Pedobaptist brethren, unknown to us, though on the most friendly terms with us, wrote to the Bible Society in England, requesting them not to give assistance to any Indian version, in which the word *baptizo* was translated *to immerse. None of these lived to see the reply to their communication*, and nothing further of a positive nature was done till last year. When you applied to the Bible Society in England for assistance to our version, the Secretary of the parent institution wrote to the Bible Society in Calcutta, stating, without any reference to baptism, that if the version was considered a good one, it was their wish to afford assistance. The resolution they forwarded, was as follows: "That the above application respecting an edition of the Bengalee New Testament, be referred to the committee of the Calcutta Auxiliary Society, with authority to contribute towards the expense of an edition, should they be of opinion that it ought to be encouraged by this Society." After seeing this resolution, we inquired privately whether they intended to give us aid, but could obtain no answer. A short time afterwards, in their annual report, they came forward and boldly declared their sentiments, intimating,

too plainly to be misunderstood, that they should encourage no version of the Scriptures, how well soever it might be executed, in which the word *baptizo* was translated *to immerse*."

Here, then, the die was cast, so far as the British and Foreign Bible Society, and its auxiliaries, were concerned. It was impossible to receive assistance from them, unless the translation was altered. This the translators could not do, and preserve a good conscience. They therefore determined to apply for assistance to the American Bible Society.

Their letter making this application, was received by the Board of Managers of the American Bible Society, on the 6th of August of last year. It was referred to the committee on distribution. After long deliberation and discussion, a majority of the committee reported to the Board, *against* the application of Mr. Yates. A minority of the committee presented a counter report, and in favor of the application. This was followed by a long discussion in the public meetings of the Board.— The result of it was, that no assistance should be rendered to the publication of the Bengalee New Testament, because it translated *baptizo*, and its kindred terms, by words which in Bengalee signify *to immerse*.

But this was not all. They did not confine their decision to the single case of Mr. Yates, but adopted a rule by which they would be governed in all cases hereafter. The rule is this: "As the managers are now called upon to aid extensively in circulating the sacred scriptures in languages other than the English, they deem it their duty, in conformity to the obvious spirit of their compact, to adopt the following resolution as the rule of their conduct in making appropriations for the circulation of the scriptures in all foreign tongues:

Resolved, That in appropriating money for translating,

printing, and distributing of the sacred scriptures in foreign languages, the managers feel at liberty to encourage only such versions as conform in the principles of their translation to the common English version, at least so far as that all religious denominations connected with this society can consistently use and circulate said versions in their several schools and communities."

By the adoption of this resolution, three points of very great moment were decided: First, the "Revised and Improved Edition of the Bengalee New Testament," perhaps the *most faithful* and perfect version ever made in any oriental tongue, was rejected as unworthy the patronage of American christians! Though thirty millions of our fellow men were speaking the language of Bengal, and though the New Testament in question was the only medium through which they could have access to the revelation of their Maker's will, yet it was rejected, and the rejection plainly implied that they had better have no Bible in "their schools and communities" than such an one. They had better grope on still in their darkness, than read a New Testament which should tell them, as plainly as Paul did the Romans and Colossians, that they were "buried with Christ in baptism."

Another point decided by this resolution, is, that *any* translation of the Holy Scriptures into any language, which shall render *baptizo* and its cognates by terms which signify *immerse*, should receive no encouragement from the A. B. Society. This was a virtual declaration, that all aid should hereafter be withheld from every translation of the scriptures which had been made, or was now in progress, by our denomination. This was speaking once for all, and in a manner too plain and peremptory to be misunderstood.

A third point necessarily implied in this resolution, is, that every translation of the scriptures made by our de-

nomination into any language, is considered and treated as *sectarian*, and as unworthy to be "circulated in schools and communities." This was certainly speaking very loudly to us, and required some action on our part, that would be PUBLIC, DECIDED, and FINAL. The two largest Bible Societies in the world had wholly and forever refused all aid, and all co-operation with us in giving the Bible to the heathen, unless we changed the principle on which our translations had ever been made.

Under these circumstances, only two things were possible. One was, to succumb to the dictation of the British and American Societies; throw away the toils, and tears and prayers of *Cary*, and *Marshman*, and *Judson* and *Yates*. We should then have only to say to our future translators, "When you come to *baptisma*, or *baptizo*, do not pray to God to enable you to TRANSLATE those words faithfully. Do not, by 'diligent study, endeavor to ascertain their exact meaning:' that's a *sectarian* proceeding. You are not to search the language into which you translate, for words corresponding to them in meaning, by which you may give their exact import to those for whom you are translating: that will be considered an attempt to make the heathen all Baptists. It will be denominated, both in England and America, 'a scheme of proselytism.' This we can never endure. Therefore, when you come to these troublesome words, read over carefully the instructions given to the authors of the 'Common English Version,' and proceed accordingly." This was one course of action open for us to pursue. Another was, to form a Bible Society of our own, appoint our own translators, instruct them to make the "most faithful" versions possible in all languages into which they should translate the scriptures, and then submit those translations to the supreme control of Almighty God, and to the enlightened judgment of his

christian world. This last alternative we have adopted; and on the thirteenth of May last, organized, in the city of New-York, the American and Foreign Bible Society.

We have now in our country two national Bible Societies. The point on which they differ is easily understood, and should be carefully considered. It is this:—The A. B. Society requires that all translations of the Bible into foreign languages, must, on the subject of baptism, be made on the same principle with the "Common English Version."

The A. & F. B. Society requires that the words relating to baptism, shall be translated by the same rule that other words are; that they shall be faithfully rendered by words of the same meaning in the languages into which translations are made.

This is the only practical point that divides the two societies. Let us, for a moment, fix our attention upon this point. It is well known that our present English Bible was translated by order of King James of England, and first published in 1611. By order of the King, *baptizo* and its kindred terms were not translated, but transferred into the language. This was introducing a new word into the language, a word which no one would understand unless they were acquainted with Greek, and whose meaning they could not ascertain except by inquiring of their teachers, or from dictionaries and lexicons. These words having now been used in our language more than two hundred years, have become familiar to English readers, though *at first* they would have conveyed to them no meaning whatever. So far as the translation was concerned, therefore, the ordinance of baptism *was left entirely in the dark.* No one, without some knowledge of Greek, could learn from these words in the English Bible, what was the mind of the Spirit in this great duty.

Now, the question to be determined is, Was the principle of translation a good one? Why not translate what God has enjoined in the ordinance of baptism, as well as what he has enjoined in any other duty? Had the Holy Ghost revealed in Greek, what it would be unsafe to publish in "plain English?" what the American Bible Society can not "consistently circulate in schools and communities?"

We have also another question to determine. How ought christian missionaries *now* to be governed in translating the Bible into the languages of the heathen?—Ought they to be bound by the command of a bigoted king, now two hundred years in his grave: or ought they to render every word of the Holy Bible as faithfully as possible?

In April, 1833, the Baptist Board of Foreign Missions, convened in Salem, Mass., instructed their missionaries engaged in the translation of the scriptures, "to endeavor, by earnest prayer and diligent study, to ascertain the precise meaning of the original text, and to express that meaning as exactly as the nature of the languages into which they shall translate the Bible will permit, and to transfer no words which are capable of being translated." Such is the rule by which our missionaries are to be governed. Mark its simplicity and its justice. First, they are to pray for divine help: That certainly is right. Then they are to "ascertain the precise meaning of the original text." Who can object to that? Then they are to "express that meaning as exactly as the nature of the languages into which they translate will permit." Is that objectionable? Then they are directed to "transfer no word which is capable of being translated." And why should they? Can the heathen understand a Greek word introduced into their language, better than a word of their own with which they have always been familiar?

What possible objections to this rule of translation can be made by any intelligent, unprejudiced christian? And yet for literally following this rule, in his revision of the Bengalee New Testament, Mr. Yates, one of the most learned and pious missionaries on earth, has been refused any encouragement from the A. B. Society in its publication. Is this charitable? But this is not all.—For adhering to this rule in the translation of the scriptures, they have refused all co-operation with the most numerous denomination of christians connected with them, *of whose money they have now thousands in their treasury.* Has that been done with an enlarged spirit of christian liberality? Have the men who have done this, above all others, been washed white of *sectarianism?* Judge of their principle of translation by the Savior's golden rule, "As ye would that men should do to you, do ye even so to them." Suppose you had no Bible, and an able, faithful translator was about to provide it for you. Would you want him to translate "faithfully" every part of it, so that you could easily read and understand it ALL in your own tongue? Would you be willing he should give you what relates to baptism, in words you never saw or heard of before? words whose meaning you would have to learn by repeated inquiry of your teacher, and about which one teacher would tell you one thing, and another, another? Could you consent to have him leave you thus in the dark in this matter? Well, if you would not like to be treated in this manner yourself, then, by our Savior's rule, you ought not to be willing any fellow creature should be treated in the same manner. And yet this is exactly the manner in which the American Bible Society requires *all translations* to be made, which share its patronage. Let any missionary on earth, however learned or pious, translate the Bible into any foreign language, by earnest prayer to God, by ascertaining the precise meaning of

the original text, and by expressing that meaning exactly in the language into which he translates, transferring no word, but translating all, and the A. B. Society will refuse him all assistance in its publication! and have besides a standing resolution, which recognizes such a translation as sectarian, and unworthy to be "circulated in schools and communities!" With such a rule of action, American Baptists never can agree; in such treatment of the heathen world, they can not participate; to such concealment of the word of life, they can not be accessory. On this point the contention between the two Bible Societies has been "sharp," and they are "parted asunder the one from the other."

There were other circumstances, also, which contributed to bring about this result. Translations like those which are now rejected, had been patronized by the British and American Societies, up to the time when these difficulties arose. The British and Foreign Bible Society had patronized translations of the scriptures in various eastern languages, made by Dr. Cary, and in which the words in dispute were rendered exactly as Yates and Judson now translate them. It was not till the year 1833, that their aid in printing and circulating these versions was withheld; and the American Bible Society had patronized versions of the same kind, until 1835. Now, when the course of these societies was so *suddenly* changed, and they refused to patronize versions which *for years* had received their aid, it was evident that new motives and principles were controlling their operations, and that the denomination whose translations they had entirely and forever rejected could no longer co-operate with them.

The case was rendered still more aggravating, by the fact, that while they had patronized versions which render *baptizo* and its cognates by terms signifying *immer-*

sion, other versions had been as freely patronized, which render the same words by terms which signify *to sprinkle, to moisten, to wash*, "*to throw water at any one*," &c. Rev. J. S. Harris, missionary to the Seneca Indians, translated the Gospel by Luke into their language in 1830. Mr. Wright, his successor, says the meaning of the word most frequently used for *baptize*, is *to throw water at one, to sprinkle*, or *spatter* as children do at play, or in anger; or *to drench*, as parents among the Indians often do in disciplining their children; or "*to pour a stream of water on one.*" Other translations had been made by Pedobaptist missionaries, no more to the purpose than this. Such versions had been "encouraged" by the American Bible Society, as well as those made by Baptists. Of this we never complained. Our money and theirs was paid into a common treasury, and we considered it no more than common justice that the translations of all should be supported. The different denominations, and missionaries *who made the translations*, would, as we supposed, be *responsible* to God and to mankind for them. On this principle, we would have gladly co-operated with the A. B. Society until all nations should have read in "their own tongues the wonderful works of God." But when the ground was boldly taken, that the Bible, when it speaks of a solemn christian ordinance, should not be translated; that the millions of our race who have not the Bible, should read nothing of baptism, or be compelled to read it in Greek, we could go no further. We here feel it our duty to "contend earnestly for the faith," though the contention should become so sharp as to part us from those we love in this blessed work.

But the American Bible Society has patronized versions, diffferent from those mentioned, and objectionable on other grounds.

The Russian Bible, e. g. does not translate *baptizo*, but substitutes for it a word which signifies *to cross;* so that it would read, "Jesus made and crossed more disciples than John." "They that received his word, gladly were crossed." "They went down into the water, both Philip and the eunuch, and he crossed him." This could be circulated in Russian "schools and communities." But should another version read, that "they who received his word gladly were immersed;" that

"they went down into the water, both Philip and the eunuch, and he immersed him;" the managers "do not feel at liberty to encourage it!" Of course, then, we who had rather be *immersed* than *crossed,* must support our own translations.*

I have frequently, of late, been reminded of one great objection to the formation of a new Bible Society. It is said that "it will interrupt the harmony of christians, and tend more than anything else to perpetuate a needless controversy about baptism."

It can hardly be possible that a candid man would seriously urge this objection, after he had carefully considered it. If the words in question are not to be translated; if they are to be transferred into all the languages of the heathen, they will become the subject of everlasting dispute, just as they have been in our language. Converts will ask their teachers what these words mean? Baptists will tell them they mean *immersion:* Pedobaptists will them they mean *to wet, to wash, to sprinkle,* or *to throw water at them.* Here they will be involved in flat contradictions of each other. *The very Bible itself,* for want of being properly translated, will be the cause of perpetual controversy among three-fourths of the human race, who have not yet received it. Who can be willing to throw this "apple of discord" among the millions of Asia? The way to stop controversy about baptism, is to let the Bible speak for itself, and to let all men read and obey it. To endeavor to stop this, or any other controversy, by obscuring, concealing, or withholding the truth, is *popery.* The great sin of *Martin Luther* against "His Holiness," was, that he translated the Bible into the common language of his country, and was for having every body read it. The Pope opposed this. He would have men pray in Latin, and read no Bible at all. Here the "contention became so sharp between them," that they parted forever.

The Baptists are now committing, on a large scale, the same sin that Martin Luther did. They are translating and printing the Bible in the different languages of mankind, and are anxious that all the world should read it. This they believe to be the most effectual means to promote truth, suppress error, and "stop controversy." To suppress any part of truth, to obscure it, or in any

* See JUDD's Review of STEWART, Appendix, p. 175.

way withhold it from the knowledge of mankind, they believe to be the direct way to promote error and perpetuate contention. Let those brethren who introduce among the millions of the East the same cause of controversy which for centuries has distressed and divided the British and American churches, beware of arrogating to themselves EXCLUSIVELY the title of "peace-makers." Let them not "heal the hurt of God's people slightly; crying peace, peace, when there is no peace," and but faint prospects of it.

Another great objection to our society, is, that if the Bible is translated as we would have it, all who read it will of course become Baptists. On this account, it is urged that we ought not to insist upon such a translation; that some how, in a spirit of generous compromise, this point should be yielded, and men left free to practice immersion or sprinkling as they please.

Let us look at this objection. Let it be admitted, that if the scriptures were translated as we contend they ought to be, all converted heathen would read and be immersed. What then? Would they have done wrong? The very men who make this objection, confess that immersion is valid baptism, "good and acceptable to God." What harm would be done, then, if all the heathen should believe and be immersed? No error would be taught or practiced; nothing wrong believed or done.—What then are the dreadful evils that would result from the universal practice of immersion? Does it make a man less prayerful to immerse him, than it does to sprinkle him? Does it make him less spiritually minded, less active, less liberal in the cause of God? The men who make the objection, do not pretend this. If the believing heathen were all sprinkled, they do not pretend that they would be any more holy or useful than if they were immersed. Or if part were sprinkled, others poured, and others immersed, it would be no better than if all were immersed. Let the objection stand, then, in all its force. Let it be admitted that if all men should read the Bible faithfully translated, it would make "immersion the only baptism." All then would be right, our opponents being the judges. For tho' they contend that something else "will do as well," they have nothing to propose that will DO BETTER.

Take another view of this objection. It is now ad-

mitted on all sides that immersion was the practice of John, of Christ, of the Apostles, and of their successors for several hundred years. Immersion was then the UNIVERSAL PRACTICE OF THE CHRISTIAN CHURCH. Suppose then that our translations should make this the universal practice of the christian church again. The church would then be, on this point, just what she was in her best and purest days. Every body would be satisfied with their baptism. Controversy would cease. The churches "would then have rest" from strife and division; and "walking in the fear of the Lord, and in the comfort of the Holy Ghost, they would be multiplied." Should our translations effect all this, would they do the world an injury? And are they to be rejected because they have this tendency? Will they make the church too apostolic? too much like Christ?

I will here waive any further consideration of the subject in this point of view. I hope and pray, that as we feel justified before God and mankind, in the organization of the American and Foreign Bible Society, we shall be united and liberal in its support. By the blessing of God, our missionaries have already translated the Holy Scriptures into languages spoken by more than half the population of the globe. They are still prayerfully and zealously engaged in this responsible, yet blessed work. We intend never to rest in this great enterprize, till the "Lamp of Life" shines upon the pathway of every dweller upon earth.

Under existing circumstances, what ought to be the spirit by which the half million of American Baptists should be animated? God, in his holy providence, has, by the labors of holy men, *our own brethren*, furnished these pure translations of the word of life to our hands. He has put them into our hands in this eventful age, and just as the way is opening for the diffusion of the gospel among all nations. What can be his design in this, unless it is that we should, WITHOUT DELAY, give to mankind a pure, unaltered, unobscured Bible. As the angel having the everlasting gospel to preach to them who dwell on the earth, is now taking his flight in the midst of heaven, let us fill his hands with these "most faithful" versions of the Blessed Word, and bid him scatter them over the whole earth!

I rejoice that the Board of the A. & F. B. Society

have recently appropriated $2500 towards the publication of the Revised Edition of the Bengalee New Testament, by Mr. Yates. So that the labors of that devoted missionary are not to be lost, nor the Precious Word denied to 32,000,000 of our fellow men who are ready to receive it. This, however, is only the starting point.—These waters of life which are beginning to flow, must roll on in a deeper, broader channel, till like the waters of Noah, they shall cover the whole earth,—not to destroy, but to save.

Could either of you present ANYTHING to a fellow creature in heathen darkness, it would be the Bible.—This would be your first, best gift for him. There are many hundreds of your fellow men begging of your missionaries for Bibles, and begging in vain, because they have none to give them. Would you not like to put a few more Bibles into the hands of your missionaries, and let them give them to the anxious heathen, who wait all night at the missionary's door, that they may be in season to ask for the precious boon in the morning?

A happy convert who loved his Bible, said to his teacher, "How could you christians, in your country, keep this sweet honey so long among yourselves, and not send any of it to us?" The teacher made the best apology he could. "But," continued his shrewd disciple, "it was not right for you christians to be saying SO LONG to each other, how GOOD this honey is! how SWEET this honey is! Why did you not break off a piece of the sweet comb, and send it to us?"

Ye friends of the Bible and of mankind, when in your prayers to Almighty God, you say, "How precious is thy word unto me! sweeter also than honey or the honeycomb!" will you think to break off a piece of the "sweet comb," and send it to your perishing fellow men? "As ye would that men should do unto you, DO YE EVEN SO TO THEM."

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